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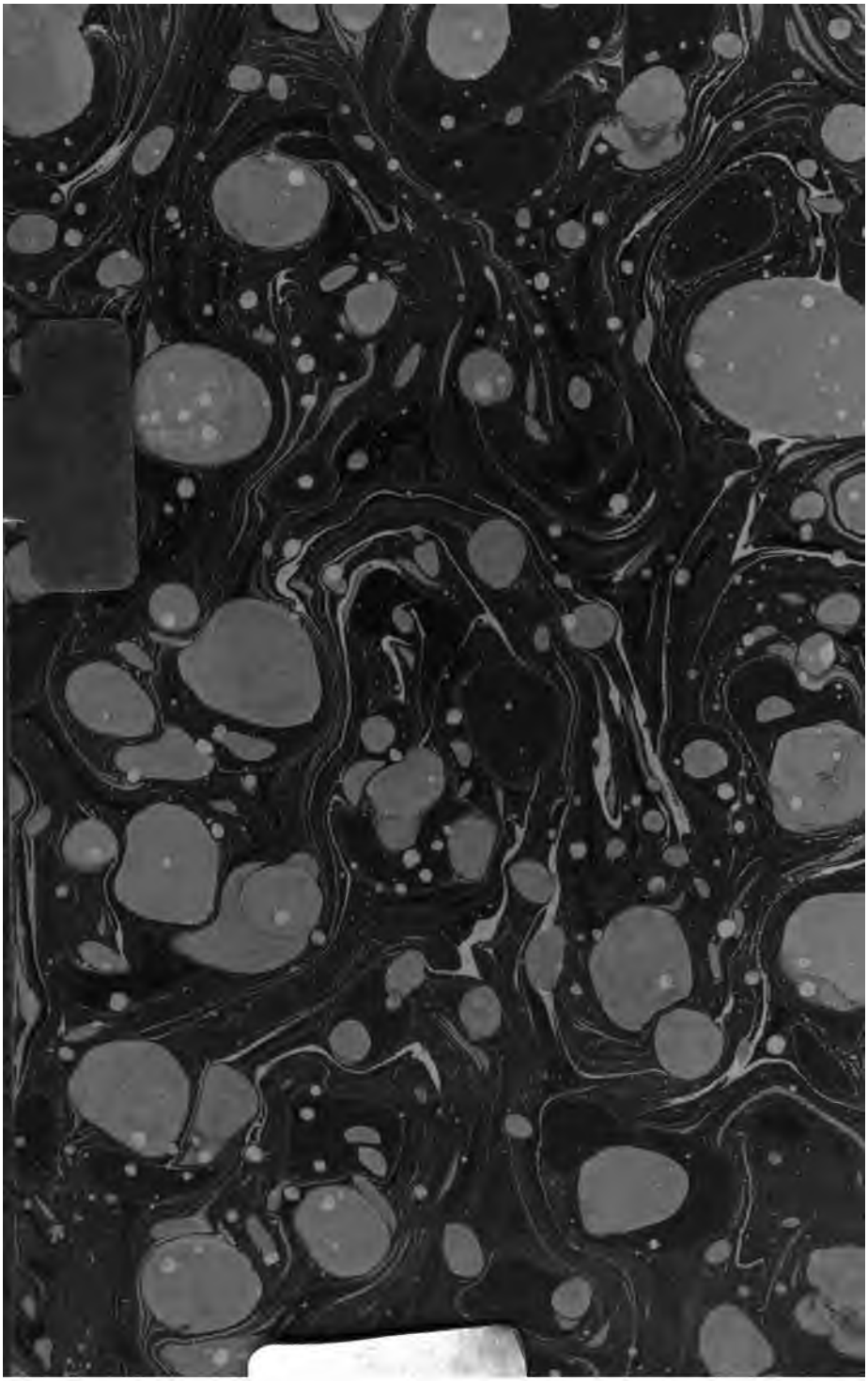

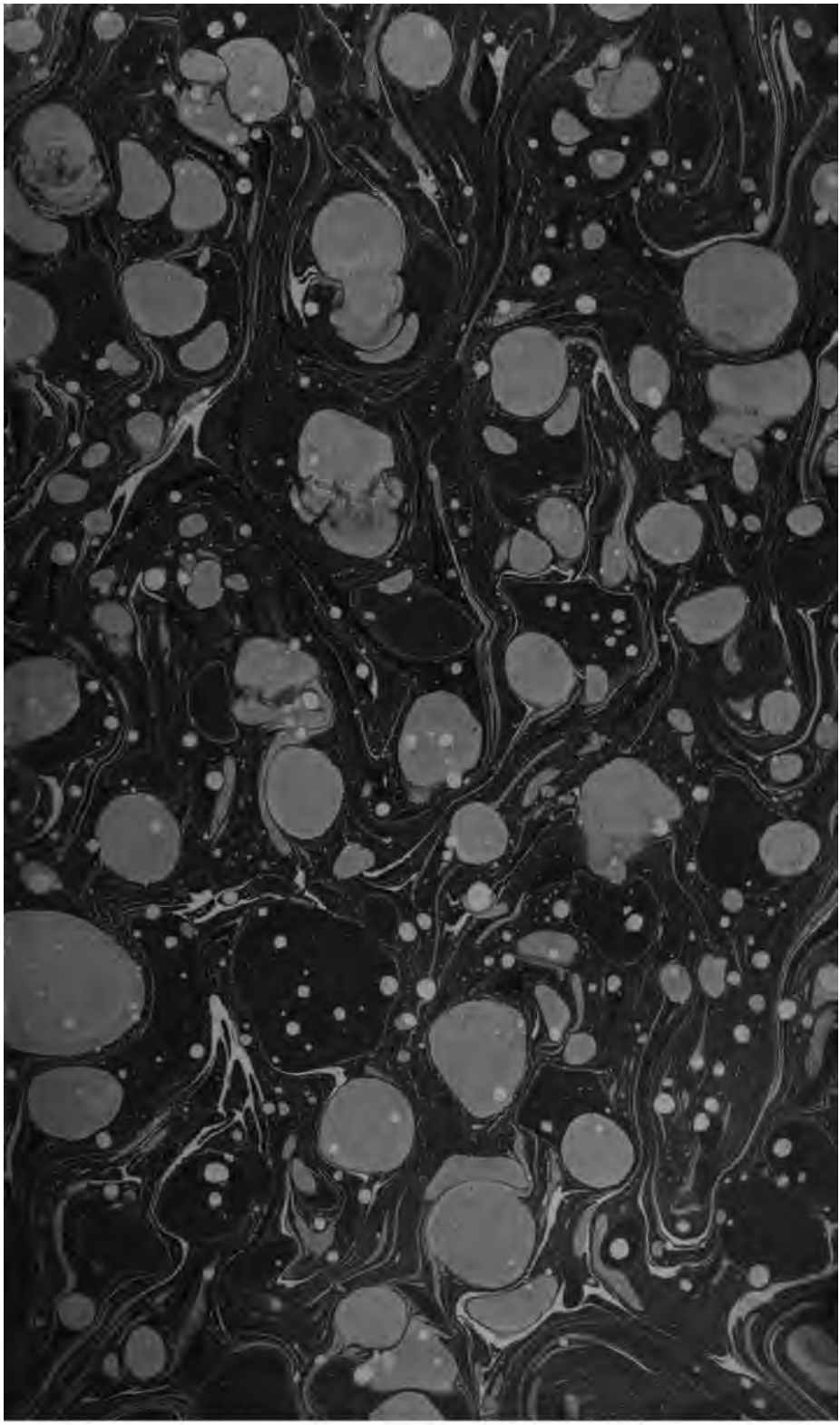

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THE WORKS

OF

ROBERT SANDERSON, D. D.

SOMETIME

BISHOP OF LINCOLN,

NOW FIRST COLLECTED BY

WILLIAM JACOBSON, D. D.

REGIUS PROFESSOR OF DIVINITY

AND

CANON OF CHRIST CHURCH.

IN SIX VOLUMES.

VOL. VI.

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LOGICAE ARTIS

COMPENDIUM.

SECUNDA HAC EDITIONE RECOGNITUM,

DUPLICI APPENDICE AUCTUM, ET PUBLICI JURIS FACTUM.

A ROB. SANDERSON,

COLLEGII LINCOLNIENSIS IN ALMA OXONIENSI SOCIO.

AC: OX.

OXONII,

EXCUDEBANT JOHANNES LICHFIELD ET JACOBUS SHORT.

M. DC. XVIII.

The First Edition of Sanderson's Logic appeared in 1615, without the Author's name:

'Logicae Artis Compendium. In quo Universae artis Synopsis, methodo ac forma ad Scholarum usum, quam fieri potuit, accommodatissima breviter proponitur. In privatam nonnullorum gratiam et utilitatem tantisper editum, dum ad pleniora maturuerint. Oxonii, Excudebat Josephus Barnesius. 1615.'

The following 'Admonitio ad Lectorem' was prefixed to the work in the First Edition:

Compendio Appendicem adjectam voluimus, de Usu Logicae, quinque capitibus comprehensam; quorum futurum erat,

i. De Tractatione simplicis Thematis, sive de Genesi Thematica.

ii. De Tractatione Problematis solitaria, sive de Genesi Problematica: ubi et de Thesibus, quas vulgo suppositiones vocant, concinnandis, et Quaestionibus colligendis consilium.

iii. De Tractatione Problematis sociali, sive de Disputatione: ubi de officio Opponentis et Respondentis fortassis non prorsus inutilia.

iv. De Constitutione integrae alicujus Disciplinae, sive de Genesi Methodica.

v. De Analysi, sive Resolutione tractatorum abs aliis.

Quin et Synopsin totius Artis Logicae Graecam Latino huic Compendio comitem dedisse, id quoque destinavimus animo: ut esset ad manum, unde Definitiones, Divisiones, et Praecepta magis necessaria, sicubi usus foret, depromerent istarum rerum et literarum studiosi. Sed dum haec ipsa, quae jam sunt oculis et censurae tuae subjecta, benevole Lector, tumultuario nimium opere commentamur, Ecce, novis objicimur occupationibus, quae sic operam nostram postularunt omnem, ut vix utcunque ista, reliqua omnino non licuerit absolvere. Atqui non erant fraudandi interea, dum reliqua parantur, ii, quorum in gratiam et utilitatem hoc quidquid est operis susceptum est, eo fructu quem percepturi indè videbantur, ut non magnum, certe, ut spero, nec poenitendum. Propterea passus sum ista hoc tempore prodire in lucem; Appendicem et Graeca passurus fortassis suo; vel certe juvenibus, quorum utilitati unice consultum eo, privatim communicaturus. Tu istis, bone Lector, pro tuo arbitrio fruere, vel, si mavis, neglige, hoc an illud feceris, aeque placiturus mihi. Vale.

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LOGICAE ARTIS COMPENDIUM.

LIBER PRIMUS.

DE SIMPLICIBUS TERMINIS.

CAP. I.

Praecognita de Natura Logicae.

§. 1. Definitio Logicae.

LOGICA, quae et synecdochice Dialectica, est Ars Rationis: sive,* est Ars instrumentalis dirigens mentem nostram in cognitionem† omnium intelligibilium. Ideoque debet esse omnium Disciplinarum prima, utpote ad reliquas acquirendas necessaria, qua ratione Aristoteli, velut instrumentum Philosophiae et reliquarum disciplinarum, Ὄργανον appellatur.

§. 2. Finis et Officia Logicae.

Utilitates ejus sunt plurimae,‡ quas docebit usus; Finis vero unicus, Cognitio scilicet rerum: Officia, quibus, velut mediis, Finem suum consequitur, quum alia nonnulla, tum praesertim tria haec:

1. Definitio	quoties res occurrunt	Obscurae.
2. Divisio		Universae.
3. Ratiocinatio		Dubiae.

§. 3. Objectum Logicae.

Objectum Logicae, primario, est Mens humana;§ unde et Logicae nomen, velut ἀπὸ τοῦ λόγου, id est, ratione: secundario etiam et Oratio, quae et ipsa λόγος dicta est, qua scilicet sensa mentis nostrae loquendo exprimimus.

§. 4. Subjectum Logicae.

Materia circa quam versatur‖ est omne illud, sive Ens, sive non Ens, quod vel mente complecti, vel oratione eloqui possumus. Ratio autem formalis considerandi est secunda intentio.

* 'est Ars—sive' added in the Second Ed.

† More correctly, as in Keckermann and Aldrich, 'in cognitione.'

‡ In the First Ed. 'Finis ejus unicus est, Cognitio scilicet rerum; Utilitates vero multae, Officia, &c.'

§ 'Mens humana.' The First Ed. subjoins: 'in qua expolienda et dirigenda tota versatur: dicta propterea Platoni Ars Rationis, et nomen passim sortita Logicae, velut, &c.'

‖ In the First Ed. 'versatur est πᾶν νοητόν, omne illud quicquid id est, sive sit Ens, &c.'

Logicus enim considerat omnia themata, non secundum proprias ipsorum naturas, sed in quantum Logica instrumenta, quae sunt secundae notiones, sunt eis applicabilia. Hinc Logicae pro diversa ratione multiplex assignari potest subjectum.

Subjectum Logicae
- Informationis, sive Objectum,* est λόγος: id est,
  - Primario, Mens humana, sive Ratio.
  - Secundario, Oratio.
- Operationis, sive Subjectum materiale,† est Thema, seu Quaestio intelligibilis, *πᾶν νοητόν*.
- Tractationis, sive Subjectum formale,‡
  - Totale et Adaequatum, est Secunda Intentio.
  - Principale, est Syllogismus; vel etiam magis specialiter, § Demonstratio.

§. 5. Partitiones Logicae, et Organi Aristotelici.

Logicae tres sunt partes, pro numero actuum mentis ab ea dirigibilium; quarum prima dirigit primum actum Mentis, scilicet Conceptum simplicem: id est, agit de Simplicibus Terminis: quo pertinent Introductio Porphyriana, et liber Categoriarum Aristotelis.

Secunda dirigit secundum actum Mentis, scilicet Compositionem et Divisionem, et est de Propositione: quo spectat liber de Interpretatione.

Tertia dirigit tertium et ultimum Mentis actum, scilicet Discursum, et est de Argumentatione et Methodo: quo spectant Analyticorum Priorum libri duo, totidemque Posteriorum, octo Topicorum, Elenchorum demum duo.

Quaestiones Capitis Primi.

1. De Nomine Logicae et Dialecticae.
2. De Genere Logicae.‖
3. De Definitione Logicae.¶
4. De Fine Logicae.
5. De variis Logicae Utilitatibus.
6. De necessitate Logicae, ejusque ordine ad reliquas Disciplinas.
7. De Objecto Logicae.

* 'sive Objectum.' Not in the First Ed.

† 'sive Subjectum materiale.' Not in the First Ed.

‡ 'sive Subjectum formale.' Not in the First Ed.

§ In the First Ed. 'specialius.'

‖ In the First Ed. 'De Genere Logicae; an sit Ars?'

¶ Questions 3, 5, and 9 were added in the Second Edition.

8. De Subjecto Logicae.
9. De primis et secundis Intentionibus.
10. De differentia Logicae a cognatis Disciplinis, praesertim Rhetorica.
11. De variis Logicae divisionibus.
12. De Logica docente et utente.*

CAP. II.

De Praedicabilibus in genere.

§. 1. Scopus libelli Porphyriani.

Libellus Porphyrianus Isagoge dicitur, sive Introductio; quia est quaedam quasi porticus et vestibulum Logicae Aristotelicae: ejus praecipue partis, quae in libro Categoriarum continetur: quo nomine et ab auctore opus susceptum est in gratiam Chrysaorii discipuli sui. Ejus Subjectum est Praedicabile.

§. 2. Definitio Praedicabilis.

Est autem Praedicabile, sive Universale, quod aptum natum est praedicari de pluribus. Ut Animal, Homo, Rationale, Risibile, Album. Idem sunt reipsa Praedicabile et Universale; sed differunt ratione; nam Praedicabile dicitur, quatenus de multis praedicatur; Universale vero quatenus inest in multis.

§. 3. Numerus Praedicabilium.

Praedicabilia sunt quinque, quae et quinque Voces appellantur; scilicet Genus, Species, Differentia, Accidens proprium, quod simpliciter Proprium, et Accidens commune, quod simpliciter Accidens, dici solet. Horum Genus et Species *in Quid;* Differentia *in Quale quid;* Proprium et Accidens *in Quale;* sed Proprium conversim et necessario, Accidens contingenter et non conversim praedicantur.

§. 4. Utilitas Praedicabilium.

Cognitio Praedicabilium, et consequenter Introductio Porphyriana, conducit ad quatuor, scilicet ad

1. Definitionem, quae semper est Speciei, constatque, si sit propria et essentialis, ex Genere et Differentia; sin impropria et descriptiva, ex Genere et Proprio, vel cumulo Accidentium.

* [Logicam] quam Latini *docentem,* Graeci sejunctam a rebus vocant; quam Latini *utentem* seu in usu positam, Graeci rebus seu philosophiae applicatam appellant.—Zabarella, de Natura Logicae, i. 5.

These two last Questions stood thus in the First Edition:

9. De Partitione Logicae secundum triplicem actum mentis.
10. De praestantia Logicae Peripateticae supra Lullisticam et Rameam.

2. Divisionem, quae plerumque est Generis in suas Species per oppositas Differentias, aut Propria: non raro Subjecti in Accidentia, aut e contra.

3. Demonstrationem, quae est Syllogismus necessarius, cujus majus extremum est Proprium, minus extremum Species, Medius vero Terminus Definitio Speciei essentialis ex Genere constans et Differentia.

4. Praedicamenta, quae non sunt aliud quam coordinatio Generum et Specierum in directa, et Differentiarum in serie collaterali.*

Praedicatio omnis aut est
- Naturalis sive directa; eaque vel
  - Aequalis, quum aequale prædicatur de aequali: ut Rationale vel Risibile de Homine.
  - Inaequalis, quum vel superius praedicatur de inferiore univoce,† vel accidens commune de suo subjecto denominative: ut Animal vel Album de Homine.
- aut Non naturalis, eaque vel
  - Indirecta, et contra naturam, quum aut inferius de superiore praedicatur, aut Subjectum de Accidente: ut Homo de Animali vel Albo.
  - Per accidens, et praeter naturam, quum e duobus Accidentibus eidem communi Subjecto inhaerentibus, alterum de altero praedicatur: ut hoc Album de hoc Dulci.

Ea solum Praedicatio est hujus loci, et proprie Logica, quae directa est et naturalis.

Quaestiones Capitis Secundi.

1. De Libello Porphyriano.
2. De Definitione Praedicabilis et Universalis.‡
3. Sintne Universalia in rerum natura, vel in solo intellectu?

* 'in serie collaterali.' In the First Edition this Chapter ended with these words.

† 'univoce'—'denominative.' See below, p. 13.

‡ In the First Edition,
2. De Definitione Praedicabilis.
3. De discrimine Praedicabilis et Universalis.
4. An Universalia sint in rerum natura, vel in solo intellectu?
5. An Universalia sint corporea vel incorpōrea?
6. An dentur Universalia existentia extra Singularia?

4. Sintne corporea vel incorporea?
5. Existantne extra Singularia?
6. De Numero Praedicabilium.
7. De quadruplici utilitate Praedicabilium.
8. De variis Praedicandi generibus.*

CAP. III.

De Genere, Specie, et Individuo.

GENERIS, inter alia significata, tres sunt acceptiones, quarum ut nobiliorum meminit Porphyrius: duae Civiles, tertia Logica.†

§. 1. Tres acceptiones Generis.

Genus in acceptione:

- Prima, est collectio multorum hominum, qui ad unum aliquem velut principium relati, cognatione quadam inter se sunt affecti; quo sensu posteri Herculis genus dicuntur Heraclidarum.
- Secunda est ortus uniuscujusque Principium, sive sit
  - Generans, ut pater et majores: quo modo Tantalus dicitur genus ducere a Jove.
  - Conservans, ut locus et patria: quo modo Plato dicitur genere Atheniensis.
- Tertia, quae sola est Logica (sic dictum‡ ob similitudinem quam habet cum genere civili, praesertim in secunda acceptione) id est, cui subjicitur Species: ut Animal, cui subjicitur Homo.

§. 2. Definitio Generis.

Genus Logicum est, quod praedicatur de pluribus differentibus Specie *in quid*: ut Animal de homine et bove. Dicuntur autem ea differre Specie, quae habent diversas differentias constituentes; ut homo et bos; § praedicari vero *in quid* ea, quae apte respondent quaestioni qua quid sit res quaeritur. ‖ Ut si quaeratur, quid sit homo, aut bos? apte respondetur, quod sint Animalia.

* This eighth Question was added in the Second Edition.

† In the First Edition. 'GENERIS nomen est aequivocum, multas habens significationes, praecipue vero tres; quarum duae sunt Civiles, tertia sola Logica.' In the Second Edition this opening sentence is omitted.

‡ 'dictum.' in the First Edition, 'appellata.'

§ 'ut homo et bos.' These words were inserted in the Third Edition.

‖ 'ea, quae—quaeritur.' In the First and Second Editions, 'est apte respondere quaestioni factae per *quid*.'

§. 3. Acceptiones et Definitiones Speciei.

Species Civilis inter alia sua significata accipitur pro externa forma aut pulchritudine corporis: unde hominem pulchrum et formosum, speciosum dicimus.

Species Logica considerata respectu
- Superiorum, et ut Subjicibilis, definitur esse id quod subjicitur Generi; atque iterum, id cui Genus attribuitur in quaestione quid est? Intellige utrobique Immediate.
- Inferiorum, et ut Praedicabilis, est quod praedicatur immediate de pluribus differentibus numero tantum *in quid:* ut Homo, de Socrate et Platone.

Dicuntur autem ea differre numero,* quae diversum numerum efficiunt, ut Socrates, Plato, &c.

§. 4. Generalissima Specialissima, et Subalterna.

Genera generalissima, sive summa, sunt quibus non datur superius Genus; vel, quae sunt ita Genera, ut nunquam possint esse Species: ut Substantia. Species specialissimae, sive infimae, sunt quibus non datur Species inferior; vel, quae ita sunt Species, ut nunquam possint esse Genera: ut Homo. Subalterna Genera, sive Species Subalternae, sunt, quae ad aliud et aliud relata, simul et Genera sunt et Species: ut Animal, Vivens, Corpus.

§. 5. Canones Generis et Speciei.

1. Genus omne est latius qualibet sui Specie.

2. Genus habet rationem partis et incompleti, Species totius et completi; Genus Materiae, Differentia Formae, Species Compositi.

3. Genus et Species praedicantur aequaliter de suis inferioribus.

4. Tota natura Generis continetur in qualibet sui Specie,† et Speciei in quolibet Individuo.

5. Genera summa sunt tantum decem: Species infimae sunt in aliquo certo, sed nobis incognito numero.

§. 6. Definitio Individui.

Individuum est quod de uno solo praedicatur, ut Socrates. Habet et haec vox alias suas acceptiones; sed hic sumitur pro Ente singulari, ita determinato et restricto ut sit prorsus indivisibile in inferiora.

* 'Dicuntur—numero.' In the First and Second Editions, 'Ea autem differunt numero.'

† 'continetur—Specie.' In the First Edition, 'potest conservari in unica Specie.'

Individuum aliud est
- Certum et determinatum, quod exprimitur vel per
  - Nomen proprium: ut Socrates, Bucephalus; et dicitur Individuum Signatum, sive Determinatum.
  - Nomen commune et Pronomen demonstrativum: ut hic Homo, ille Equus; et dicitur Individuum Demonstrativum.
  - Circumlocutionem aliquam, quae fit etiam multis modis: ut Sophronisci filius pro Socrate; Orator pro Cicerone, &c. Et dicitur Individuum ex Hypothesi, vel Periphrasticum.

  §. 7. Individui acceptiones.
- Vagum et indeterminatum, quod exprimitur per Nomen commune, et Siguum particulare: ut, aliquis Homo, quidam Equus.

Individua sunt numero infinito et vario;* ideoque nec sub scientiam cadere possunt. Individua ejusdem Speciei distinguuntur inter se proprietatibus quibusdam accidentalibus, quarum collectio in duobus nunquam potest esse eadem.

Quaestiones Capitis Tertii.

1. De acceptionibus Generis et Speciei.
2. De prima Definitione Generis.
3. De secunda Definitione Generis.
4. De Definitionibus Speciei subjicibilis.
5. De tertia Definitione Speciei.
6. De Arbore Porphyriana.
7. De conservatione Generis et Speciei in suis inferioribus.
8. De Individui Definitione.
9. De Individui diversis Modis.
10. De principio Individuationis.
11. De numero Generum, Specierum, et Individuorum.†
12. De Collatione Generis cum reliquis Praedicabilibus.
13. De Collatione Speciei.

* 'Individua — vario.' In the First Edition, 'Individuorum numerus est infinitus et varius.'

† Questions 11, 12, 13, do not appear in the First or Second Edition.

CAP. IV.

De Differentia.

§. 1. Acceptiones Differentiae.

Differentia tribus modis dicitur:

- COMMUNITER, qua res ab aliis, vel etiam a seipsis, differunt Accidente aliquo separabili: ut Socrates stans a Platone sedente, et Socrates senex a Socrate puero.
- Proprie, qua res ab aliis differunt Accidente aliquo inseparabili: ut Socrates a Platone per nasi aduncitatem.
- Maxime proprie, qua res inter se Forma essentiali differunt: ut Socrates a Bucephalo per Rationis facultatem.

Ex his Differentia Communis est separabilis, reliquae inseparabiles: Communis facit alteratum; Propria alterum; Maxime Propria aliud. Illae* sunt differentiae per accidens, haec est per se: illae recipiunt magis et minus, haec non. Illae ad duo ultima Praedicabilia pertinent, haec sola constituit tertium Praedicabile.

§. 2. Definitiones Differentiae.

Quinque sunt apud Porphyrium Differentiae Definitiones.

1. Differentia est, qua Species superat Genus: ut per Rationale Homo superat Animal.

2. Differentia est apta nata praedicari de pluribus differentibus Specie, vel numero tantum, *in quale quid*. Ea autem dicuntur praedicari *in quale quid*, quae apte respondent quaestioni, qua, qualis sit res secundum essentiam, quaeritur:† ut si quaeratur qualis sit Homo secundum essentiam? apte respondetur, quod Rationalis.

3. Differentia est, quae vim habet dividendi, id est separandi et distinguendi, ea quae sunt sub eodem Genere: ut Rationale dividit Hominem a Bruto.

4. Differentia est, qua res inter se differunt.

5. Differentia est, qua res ita inter se differunt ut ad constituendam rei essentiam plurimum conferat, sitque ejus pars. Quanquam haec non tam nova Definitio censenda est, quam

* 'Illae.' In some of the latest Editions, 'Istae.'

† 'Ea autem—quaeritur.' In the First and Second Editions, 'Est autem praedicari *in quale quid*, apte respondere quaestioni factae per quale essentiale.'

explicatio quaedam et absolutio superioris. Ex his quinque Definitionibus sola secunda competit Differentiae, quatenus est Praedicabile.

§. 3. Divisiones Differentiae.

Differentia consideratur vel ut est†
- Divisiva Generis, quatenus* dividit Genus in suas Species: ut Rationale Animal.
- Constitutiva Speciei, quatenus constituit Speciem in suo esse: ut Rationale Hominem.

Haec divisio est ejusdem rei in diversos tantum modos; eadem enim Differentia perpetuo est et Divisiva, et Constitutiva, diverso tamen respectu.

Differentia Constitutiva alia est
- Generica, quae constituit Speciem Subalternam: ut, Sensibile Animal.
- Specifica, quae constituit Speciem Infimam: ut, Rationale Hominem.

Quaestiones Capitis Quarti.

1. De tribus acceptionibus Differentiae.
2. De prima Definitione Differentiae.
3. De secunda Definitione Differentiae.
4. De reliquis Definitionibus Differentiae.
5. De Divisionibus Differentiae.
6. De Collatione Differentiae cum reliquis Praedicabilibus.‡

CAP. V.

De Proprio et Accidente.

§. 1. Quatuor Modi Proprii.

Proprium dicitur quatuor Modis.

Proprium primo Modo est, quod convenit soli, non omni: ut Homini mederi.

Proprium secundo Modo est, quod convenit omni, non soli: ut Homini bipedem esse. Et iste Modus est omnium maxime improprius.§

Proprium tertio Modo est, quod convenit omni, et soli, sed non semper: ut Homini canescere in senectute. Etsi accurate loquendo, non detur aliquod hoc modo Proprium; quod enim omni convenit, id et semper conveniat necesse est.

* 'quatenus.' In the First and Second Editions, 'quae.'

† 'Differentia—ut est.' In the First and Second Editions, 'Differentia vel est.'

‡ Question 6 was added in the Third Edition.

§ 'Et iste—improprius' inserted in the Third Edition.

‖ 'Etsi—necesse est' inserted in the Second Edition.

Proprium quarto Modo, quod solum constituit quartum Praedicabile,* est, quod convenit omni, soli, et semper: ut Homini Risibilitas. In istis descriptionibus *ly*† Soli refertur ad Speciem; *ly* Omni ad inferiora Speciei.

§. 2. Canones Proprii quarto Modo.

1. Proprium fluit‡ a principiis essentialibus Speciei, ut Risibilitas a Rationalitate. Hinc Proprium dicitur ad rei essentiam pertinere, non ut constituens, sed ut consequens essentiam.

2. Proprium etsi realiter idem, formaliter tamen differt a sua Specie.

3. Proprium reciprocatur cum Specie, et proinde est et inseparabile a sua Specie, et incommunicabile alteri.

4. Proprium aliud est
- Genericum, quod fluens a principiis Speciei Subalternæ cum ea reciprocatur: ut Mobile cum Corpore.
- Specificum, quod fluens a principiis Speciei infimae cum ea reciprocatur: ut Risibile cum Homine.

§. 3. Accidentis Definitiones.

Accidentis tres Definitiones tradit Porphyrius.

1. Accidens est, quod adest et abest sine Subjecti interitu: ut Albedo. Est autem Subjectum illa Substantia cui inhaeret Accidens, et quae illud sustentat: ut Cygnus.

2. Accidens est, quod contingit eidem inesse, et non inesse.

3. Accidens est, quod nec est Genus, nec Species, nec Differentia, nec Proprium, semperque in re aliqua subjecta inhaeret: unde illud, 'Accidentis esse est inesse.'

§. 4. Divisiones Accidentis.

Idem Accidens numero non potest esse in diversis Subjectis, sive simul, sive successive. §

Accidens aliud est
- Separabile, quod etiam actu potest separari a suo Subjecto: ut frigus ab aqua.
- Inseparabile, quod non nisi intellectu separari potest: ut humor ab aqua.

* 'quod solum—Praedicabile' inserted in the Second Edition.

† '*ly*,' the ancient form of the French article *le*. Sanderson has used it in De Conscientia, Prael. viii. § 11. The First Edition has 'τὸ Soli,' 'τὸ Omni.'

‡ 1. 'Proprium fluit &c.' The First and Second Editions prefix 'De Proprio quarto modo observentur ista.'

§ Compare Keckermann, System. Logic. p. 182. Accidens unum numero non potest esse in diversis numero Subjectis—and p. 72. Utile est omnino Accidentium ideas discernere ab Accidentibus hujus vel illius Subjecti ... Scholasticorum Canon huc pertinet: 'Accidentia numerantur ad numerum Subjectorum.'

Accidentia nonnulla certum Subjectum aut consignificant, et Copulata dicuntur, ut Semietas; aut supponunt, et Propria dicuntur, primo scilicet modo, ut Grammatica. Quorum ista Propria sunt certae alicujus Speciei, illa certae alicujus partis.*

Quaestiones Capitis Quinti.

1. De tribus primis Modis Proprii.
2. De Definitione Proprii quarto Modo.
3. De fluxu Proprii a principiis Speciei.
4. De reciprocatione Proprii et Speciei.
5. De formali diversitate Proprii et suae Speciei.
6. De variis acceptionibus Accidentis.†
7. De Accidentis Definitionibus.
8. De Inhaerentia Accidentis.
9. De unitate Subjecti Accidentis.
10. De Accidente separabili et inseparabili.
11. De aliis divisionibus Accidentis.
12. De Collatione Proprii cum reliquis Praedicabilibus.
13. De Collatione Accidentis.

CAP. VI.

De tribus Definitionibus Antepraedicamentalibus.

§. 1. Antepraedicamenta in genere.

ANTEPRAEDICAMENTUM est doctrina praeambula immediate conducens ad doctrinam Praedicamentorum. Sunt autem Praedicamenta in Genere tria, in Specie septem. Tres scilicet Definitiones, duae Divisiones, duae item Regulae.

Definitiones‡ sunt Aequivocorum, Univocorum, et Denominativorum.

* 'Accidentia — alicujus partis.' This whole paragraph was added in the Second Edition.

† Instead of Question 6—13 the First Edition has:
6 'De prima et secunda Accidentis Definitione.
7. 'De tertia Accidentis Definitione.
8. 'De Divisione Accidentis.
9. 'De Unitate Subjecti Accidentis.' In the Second Edition:
8. De unitate Subjecti Accidentis.
9. De Accidente separabili et inseparabili.
10. De aliis divisionibus Accidentis.

‡ 'Definitiones, &c.' The First and Second Editions prefix, 'De utraque observentur ista.'

§. 2. Prima Definitio, Aequivocorum.

Aequivoca aequivocata sunt quorum nomen solum est commune, ratio autem Substantiae, id est, essentialis Definitio, secundum illud nomen alia atque alia: ut Animalis nomen commune est homini vivo et picto; sed diversa est Definitio utriusque. Aequivocum aequivocans est Nomen illud commune, quod suis significatis secundum diversas rationes attribuitur: ut Gallus est Aequivocum aequivocans; Gallus homo, et gallus avis Aequivoca aequivocata.

§. 3. Divisio Aequivocorum.

Aequivoca alia sunt
- A casu, de quibus nulla dari potest ratio, cur in eodem communi nomine conveniant: ut Gallus homo et avis; et haec sunt propriissime Aequivoca.
- A consilio, de quibus assignari potest aliqua ratio dependentiae vel similitudinis, cur conveniant in nomine: ut homo vivus et pictus, quae Aequivoca ad unum, aut per Synecdochen* Analoga quandoque appellantur.

§. 4. Canones Aequivocorum.

1. Aequivoca,† ante factam distinctionem, nec definiri possunt, nec sub scientiam cadere.

2. Ens respectu decem Praedicamentorum est Commune Analogum.

3. Analogum per se positum praesumitur stare pro famosiori Analogato.

§. 5. Secunda Definitio, Univocorum.

Univoca univocata sunt quorum et nomen commune est, et ratio Substantiae secundum illud nomen eadem: ut Animalis et nomen et definitio communis est Homini, et Equo, et Leoni. Univocum univocans est Nomen illud commune quod secundum eandem rationem multis attribuitur: ut Animal Homini, Bovi, Leoni. Aequivocis‡ aliquando opponuntur Multivoca; Univocis Diversivoca.

§. 6. Definitio Tertia, Denominativorum.

Denominativa (ut vulgo dici solent, rectius fortasse Denominata dicenda) sunt, quae solo casu, hoc est terminatione vocis, ab aliquo differentia, habent ab eo nominis appellationem: ut a Justitia Justus.

* 'aut per—quandoque.' In the First Edition, 'sive Analoga communiter.' In the Second, 'et per.'

† '1. Aequivoca, &c.' The First and Second Editions prefix, 'De utroque observentur ista.'

‡ 'Aequivocis —— Diversivoca.' Added in the Third Edition.

In omni Denominatione sunt tria, scilicet,
- Forma Denominans; et est Accidens abstractum inhaerens Subjecto: ut Justitia.
- Subjectum Denominatum; et est Substantia cui Forma inhaeret: ut Socrates.
- Denominativum, et est Accidens concretum, quod de Subjecto praedicatur, et a Forma oritur: ut Justus.

Denominans et Denominativum, ut Justitia et Justus.

Quantum* ad
- Vocem
  - Conveniunt in Principio.
  - Differunt in Fine.
- Significationem
  - Conveniunt in re significata.
  - Differunt in modo significandi.

§. 7. Triplex forma Praedicationis.

Usus harum Definitionum est, ut discernatur triplex forma Praedicationis; Aequivocae scilicet, Univocae, et Denominativae.

Praedicari
- Aequivoce, est praedicari secundum Nomen et non secundum Definitionem: quomodo Ens praedicatur de decem Praedicamentis.
- Univoce, est praedicari secundum utrumque: quomodo superiora praedicantur de inferioribus ejusdem Praedicamenti.
- Denominative, est praedicari in concreto ad modum Accidentis de Subjecto: quomodo Accidentia in novem ultimis Praedicamentis praedicantur de Substantiis in primo.

Quaestiones Capitis Sexti.

1. De Antepraedicamentis in genere.
2. De prima Definitione, viz. Aequivocorum.†
3. De secunda Definitione, viz. Univocorum.
4. De tertia Definitione, viz. Denominativorum.
5. An Ens sit Analogum ad decem Praedicamenta?
6. De Multivocis, et Diversivocis.‡
7. De triplici forma Praedicationis.

* The First Edition has,

Ex parte
- Vocis
  - Conveniunt, &c.
  - Differunt, &c.
- Significationis
  - Conveniunt, &c.
  - Differunt, &c.

† 'Viz. Aequivocorum.' This explanation in Questions 2, 3, and 4, was added in the Second Edition.

‡ Quaest. 6 was added in the Second, Quaest. 7 in the Third Edition.

CAP. VII.

De reliquis Antepraedicamentis.

§. 1. Prior Divisio, Vocum.

DUAE sunt Divisiones: eorum quae dicuntur, hoc est Vocum, una; altera eorum quae sunt, id est Rerum.

Vocum aliae sunt
- Complexae, quae dicuntur cum conjunctione: ut Socrates currit, Plato legit.*
- Incomplexae, quae dicuntur sine conjunctione; ut Socrates, currit, legit.†

Complexio et incomplexio, si spectentur quoad vocem, vox incomplexa erit, quae est unica tantum dictio; complexa, quae plures. Sin quoad rem ipsam et conceptum intellectus in re fundatum, vox incomplexa erit, cui respondet in intellectu conceptus simplex; complexa, cui complexus.

Hinc fit, ut voces sint aliae
- Simpliciter incomplexae, quando simplici dictioni simplex conceptus respondet: ut Homo, Animal.
- Simpliciter complexae, quando pluribus dictionibus respondet in intellectu conceptus complexus; ut Homo est Animal.
- Partim complexae, partim incomplexae; et sunt vel
  - Incomplexae voce, et complexae re: quando simplici dictioni respondet in intellectu conceptus complexus: ut Pluit.
  - Complexae voce, et incomplexae re: quando pluribus dictionibus respondet in intellectu conceptus simplex: ut Corpus Animatum.

§. 2. Secunda Divisio, Rerum.

Res aliae sunt Universales, aliae, Singulares; quarum Universales dicuntur de Subjecto, Singulares vero non. Aliae rursus Substantiae, aliae Accidentia; quorum Accidentia insunt in Subjecto, Substantiae vero non. Ex horum complexione oritur quadrimembris Divisio Rerum ista.

* 'Plato legit.' Added in the Third Edition.

† 'legit.' Added in the Third Edition.

Eorum, quae sunt, quaedam
- Dicuntur de Subjecto, et non insunt in Subjecto, et sunt Substantiae Universales: ut Animal.
- Insunt in, et non dicuntur de, et sunt Accidentia Singularia: ut hoc Album.
- Et insunt in, et dicuntur de, et sunt Accidentia Universalia: ut Album.
- Nec insunt in, nec dicuntur de, et sunt Substantiae Singulares: ut Socrates.

§. 3. Inesse in et dici de Subjecto.

Multi sunt modi inessendi, de quibus versiculi:

> Insunt Pars, Totum, Genus et Species, Calor igni,
> Rex in regno, Res in fine, locoque locatum.

Sed illud solum dicitur inesse in Subjecto, quod ad praesens negotium pertinet, quod inest alicui non tanquam pars, nec potest separatum ab eo cui inest subsistere.

Subjectum est duplex; aliud
- Praedicationis, sive *de quo*: quod subjicitur superiori in praedicatione univoca, ut Socrates homini: quale intelligitur in *ly** Dici de subjecto.
- Inhaesionis, sive *in quo*: quod subjicitur Accidenti in praedicatione denominativa, ut Socrates Albedini: quale intelligitur in *ly* Inesse in Subjecto.†

§. 4. Regula Prima: κατὰ παντὸς.

Quando alterum de altero tanquam de Subjecto praedicatur, directe et affirmative, quidquid praedicatur per se et directe de Praedicato, praedicatur etiam de Subjecto: ut quia Animal praedicatur de homine, etiam Corpus, quod de animali praedicatur, de homine praedicatur.‡ Est autem directa Praedicatio, quoties superius praedicatur de inferiore, aut aequale de aequali; Praedicatio vero per se, quoties Praedicatum est unum ex quatuor prioribus Praedicabilibus, aut ex eis conflatum.

* '*ly*.' So, in this place, in the First Edition. See above, p. 10.

† So in the first Six Editions, with the exception of the First, which has, 'Praedicationis, quod subjicitur et subordinatur, &c.' 'Inhaesionis, quod subjicitur Accidenti et sustentat illud; ut, &c.'

In the later Books, 'Praedicationis, sive de quo: quod subjicitur in Praedicatione: ut Socrates est homo: Socrates ibi subjicitur homini: quale intelligitur in *ly* Dici de subjecto.'

'Inhaesionis, sive in quo: quod subjicitur Accidenti; sive, cui Accidens inhaeret, ut Socrati albedo: quale intelligitur in *ly* Inesse in Subjecto.'

‡ 'praedicatur.' In the First and Second Editions 'praedicabitur.'

Usus Regulae est, tum ut ostendatur ordo, qui est inter superiora et inferiora ejusdem Praedicamenti: tum ut possimus* quamlibet rem propositam expeditius certiusque ad proprium suum Praedicamentum referre.

§. 5. Regula Secunda; κατὰ πλάτος.

Diversorum Generum non subalternatim positorum diversae sunt Species et Differentiae: ut Animalis, et Scientiae. Genera dicuntur subalternatim poni, quorum unum essentialiter continetur sub altero: ut Animal, et Corpus: non subalternatim vero, quorum neutrum sub altero essentialiter continetur: ut Animal et Scientia. De his expresse datur Regula, non de illis; nihil enim impedit illorum easdem esse Species et Differentias, ut Animalis, et Corporis. Usus Regulae potissimum est ad vitandam confusionem Praedicamentorum, et ad distinguendum inter se res diversorum Praedicamentorum.

Quaestiones Capitis Septimi.

1. De Divisione Vocum.
2. De Divisione Rerum.
3. De modis Inessendi.
4. De priore Regula.
5. De posteriore Regula.

CAP. VIII.

De Praedicamentis in Genere.

§. 1. Numerus et Definitio Praedicamentorum.

1. PRAEDICAMENTUM est Generum, Specierum, et Individuorum, secundum sub et supra series ordinata. Suntque ea numero totidem quot Genera summa, a quibus singulis singula appellationem suam sunt sortita: scilicet Substantia, Quantitas, Qualitas, Relatio, Actio, Passio, Ubi, Quando, Situs, Habitus. Singulorum exempla disticho comprehenderunt,

1 2 3 4 5 6
Arbor Sex Servos Fervore Refrigerat Ustos.
7 8 9 10
Ruri Cras Stabo, nec Tunicatus ero.

§. 2. Quae in eis collocentur, et quae non.

In aliqua istarum Classium quidquid uspiam rerum est collocatur, modo sit unum quid, reale, completum, limitataeque ac finitae naturae. Exsulant ergo his sedibus Intentiones se-

* 'tum ut possimus—referre,' added in the Third Edition.

cundae, Privationes et Ficta, quia non sunt realia; Concreta, Aequivoca, et Complexa, quia non sunt una; Pars, quia non est completum quid; Deus, quia non est finitae; Transcendens, quia non est limitatae naturae. Hinc versiculi;

Complexum, Consignificans, Privatio, Fictum,
Pars, Deus, Aequivocum, Transcendens, Ens rationis;
Sunt exclusa decem classibus ista novem.

Ita tamen ut istorum plurima, analogice, vel reductive, vel per accidens, ad Praedicamenta pertinere aliquando possint.

Quaestiones Capitis Octavi.

1. An Praedicamenta sint Logicae Considerationis, et quomodo?
2. De libro Categoriarum Aristotelis.*
3. De Nomine et Definitione Praedicamenti.
4. De Numero Praedicamentorum.
5. An omne Ens sit in Praedicamento?
6. De Vocibus Complexis.
7. De Vocibus Concretis.
8. De Privationibus.
9. De fictis rebus.
10. De partibus rerum.
11. De Deo Optimo Maximo.
12. De Aequivocis et Analogis.
13. De Transcendentibus.
14. De Entibus Rationis.
15. De Individuis et Differentiis.†
16. An idem possit esse in diversis Praedicamentis?

CAP. IX.

De Praedicamento Substantiae.

§. 1. Definitio et Divisio Substantiae.

SUBSTANTIA est Ens per se subsistens; estque omni Accidente prior ordine, natura, et cognitione; eique substat

* Questions 2 and 3 were added in the Third Edition.

† Instead of this, the First Edition has: An 'Individua sint in Praedicamentis?' followed in the First and Second Editions by 'An Differentiae sint in Praedicamentis?'

sustentando ipsum.* Substantia Prima est vel Secunda. Prima, sive singularis et individua, est, quae neque de Subjecto aliquo dicitur, neque alicui Subjecto inest, ut Socrates, hic Homo. Secundae sunt primarum Species, et Specierum Genera, usque ad ipsam Substantiam summum Genus, ut Homo, Animal, &c.

§. 2. Comparatio Substantiarum.

Substantiarum Prima est magis Substantia, hoc est, perfectior, quam Secunda, quia pluribus substat. Secundarum vero Species, in quantum vicinior Primae quam Genus; et simpliciter omnia inferiora superioribus. Positis Primis Substantiis, ponuntur reliqua omnia, cum Secundae Substantiae, tum etiam Accidentia: unde illud vulgatum, 'Nato Socrate nascuntur omnia Praedicamenta;' et iis sublatis nihil aliorum potest remanere: non Secundae Substantiae, quia illarum est dici de Primis; nec etiam Accidentia, quia illorum est inesse in Primis.

§. 3. Proprietates Substantiae.

Proprietates Substantiae Aristoteli sunt sex.

1. Substantia non inest in Subjecto. Hoc convenit omni Substantiae: non completae modo, sed et Differentiis etiam, ac partibus Substantiarum; eique soli.

2. Substantia praedicatur univoce de iis de quibus praedicatur. Hoc convenit omnibus et solis Secundis Substantiis, earumque Differentiis; nam a Prima Substantia nulla sumitur Praedicatio.

3. Omnis Substantia videtur significare hoc aliquid, id est, rem singularem.† Sed, revera, hoc soli Primae convenit; quum Secundae potius, propter differentias, *quale quid* significent, seu naturam universalem.‡

4. Substantiae nihil contrariatur. Nec enim Substantia Substantiae contraria est, nisi gratia Qualitatum, nec Accidens Substantiae.

5. Substantia non suscipit magis et minus. Hoc ut superius, convenit omni, non soli.

6. Substantia, quod est ei maxime proprium, eadem numero manens est capax contrariorum, ut aqua caloris et frigoris.

§. 4. Quae res huc pertineant.

In hoc Praedicamento reponuntur.

1. Omnes Spiritus incorporei: ut Angeli, Daemones, Anima.
2. Corpora Coelestia: ut Orbes, Stellae.

* 'sustentando ipsum.' In the First Ed. 'et sustentat.'

† 'id est, rem singularem,' added in the Third Edition.

‡ 'seu naturam universalem' added in the Third Edition.

3. Quatuor Elementa: ut Ignis, Aër, Aqua, Terra.
4. Imperfecte mista: ut Vapor, Grando, Pluvia, Fulgur.*
5. Metalla: ut Aurum, Aes,† Plumbum.
6. Mineralia reliqua: ut Lapides, Gemmae, Sal, Bitumen.‡
7. Plantae: Herbae scilicet Fruticcs, et Arbores: § ut Lactuca, Rosa, Quercus.
8. Plantarum flores et fructus, ut Hyacinthus, Lilium, Glans, Pyrum.
9. Animalia: ut Homo, Leo, Aquila, Cancer, Vipera.

Quaestiones Capitis Noni.

1. De Ordine Substantiae.
2. De Divisione Substantiae in Primam et Secundam.
3. De Comparatione Substantiarum inter se.
4. An sublatis Primis Substantiis reliqua tollantur omnia?
5. De prima Proprietate Substantiae.
6. De secunda Proprietate.
7. De tertia Proprietate.
8. De quarta Proprietate.
9. De quinta Proprietate.
10. De sexta Proprietate.
11. De Tabula Praedicamenti Substantiae, et de rebus eo pertinentibus.‖

CAP. X.

De Praedicamento Quantitatis.

§. 1. Quantitatis Definitio et Divisio.

QUANTITAS est mensura Substantiae, secundum quam quanti dicimur. Ea continua est, aut discreta. Continua Quantitas est, cujus partes inter se communi aliquo termino copulantur. Ejus species sunt Linea, Superficies, Corpus; et ex veterum sententia, Locus, et Tempus.

Linea est magnitudo longa sine latitudine et profunditate; cujus communis terminus est Punctum. Superficies est magnitudo longa et lata sine profunditate; cujus communis terminus

* 'Fulgur,' added in the Third Edition.
† 'Aes,' inserted in the Third Edition.
‡ 'Sal, Bitumen,' added in the Third Edition.
§ 'Plantae—Glans, Pyrum.' The First and Second Editions have only 'Plantae, ut herbae, flores, frutices, arbores.'
‖ Question 11 does not appear in the First or Second Edition.

est Linea. Corpus est ipsa trina dimensio, sive magnitudo longa, lata, et profunda; cujus communis terminus est Superficies. Temporis terminus est Instans, sive ipsum Nunc: Loci idem qui et Corporis, nempe Superficies.

Discreta Quantitas est, cujus partes nullo communi termino copulantur. Estque Numerus, et, secundum Veteres, Oratio. Numerus est multitudo ex unitatibus conflata: Unitas est principium Numeri. Oratio est mensura syllabae longae et brevis.

§. 2. Quantitatis Divisio alia.

Quantitatum aliae constant ex partibus habentibus positionem inter se, aliae ex non habentibus. In illis sunt Linea, Superficies, Corpus, Locus: in istis Numerus, Tempus, et Oratio. Ut enim partes alicujus Quantitatis habeant inter se positionem, duo requiruntur, continuitas scilicet partium, et earundem permanentia. Continuitas deest in partibus Numeri; permanentia in partibus Temporis; utraque in partibus Orationis.

Proprietates Quantitatis sunt tres.

1. Quantitati nihil est contrarium: convenit omni, non soli.

2. Quantitas non recipit magis et minus: convenit omni, non soli.

3. Secundum Quantitatem res dicuntur aequales vel inaequales. Et hoc est Quantitati maxime proprium, eique soli convenit.

Huc pertinent omnes species

§. 3. Quae res huc pertineant.

1. Linearum: } Ut } Circulus.
2. Superficierum: } Ut } Triangulum.
3. Corporum: } Ut } Cylindrus.

4. Numerorum: ut Par, Ternarius.*

5. Ponderum: ut As, Uncia, Libra.

6. Mensurarum: earumque, aut Linearum et Superficierum; ut Cubitus, Stadium, Milliare, Jugerum: aut Solidorum; ut Pinta, Quarta, Modius, Dolium.

7. Nummorum: ut Sestertius, Mina, Talentum.

Quaestiones Capitis Decimi.

1. De ordine Quantitatis et reliquorum novem Praedicamentorum.†

* In the First and Second Editions, 'Ternarius: analogice etiam Mensurarum Species, ut Cubitus, Dolium; et Ponderum, ut As, Uncia, Libra.' And with these words the chapter ended.

† 'et reliquorum—Praedicamentorum,' added in the Second Ed.

2. De Definitione Quantitatis.
3. De duabus Divisionibus Quantitatis.
4. De Linea, Superficie, et Corpore.
5. De Numero.
6. De Loco, Tempore, et Oratione.
7. De prima et secunda Proprietate Quantitatis.
8. De tertia Proprietate Quantitatis.
9. De rebus pertinentibus ad Praedicamentum Quantitatis.*

CAP. XI.

De Praedicamento Qualitatis.

§. 1. Definitio Qualitatis et Qualis.

QUALITAS est forma accidentalis, a qua Substantia denominatur Qualis: ut Albedo. Quale est, quod a Qualitate denominative dicitur: ut Album. Qualitatis Praedicamentum omnium copiosissimum est; sed omnis illa varietas ad quatuor genera reducitur ab Aristotele: scilicet, Habitum et Dispositionem; Naturalem Potentiam, et Impotentiam; Qualitatem Patibilem, et Passionem; Formam, et Figuram.

§. 2. Prima Species Qualitatis.

Habitus est Qualitas acquisita, vel divinitus infusa, per quam Subjectum fit habilius ad edendas aliquas operationes, ad quas edendas per naturam minus est habile:† ut Grammatica. Haec si firmius radicetur in Subjecto, ita ut non sit facile mobilis,‡ proprie Habitus; sin levius, et ita ut sit facile mobilis, Dispositio potius appellatur; quae est quasi Habitus quidam inchoatus, Habitumque perfectum praecedit, velut gradus ad eum.

Huc pertinent,

§. 3. Quae res huc pertineant.

1. Omnes Habitus Corporis: ut Sanitas, Robur, Morbus, Morborumque§ species, ut Febris, Hydrops.

2. Habitus infusi mentibus Angelicis vel Humanis: ut Fides,‖ Charitas, Donum Linguarum.

3. Disciplinae omnes, caeterique Habitus Mentis acquisiti:¶ sive Scientiae sint, ut Physica, Geometria; sive Sapientiae, ut

* This Ninth Question was added in the Third Edition.

† 'minus est habile.' In the First and Second Editions, 'habilis non est.'

‡ 'mobilis.' In the First Edition, 'amotivus.'

§ 'Morborumque.' In the First and Second Editions, 'Morbique.'

‖ 'ut Fides.' In the First Edition, 'ut Gratia.'

¶ 'caeterique—acquisiti,' inserted in the Third Edition.

Metaphysica; sive Intelligentiae Principiorum, speculativorum aut practicorum; sive Prudentiae, ut Ethica, Politica,* Theologia; sive Artes proprie dictae,† ut Logica, Pictura, Medicina.

4. Habitus omnes‡ Morales; sive Virtutes sint, ut Justitia, Liberalitas; sive sint adversa Vitia, ut Injustitia, Prodigalitas.

5. Omnium praedictorum initia incompleta.

§. 4. Secunda Species Qualitatis.

Potentia Naturalis est Qualitas a Natura insita, per quam Subjectum aptum est ad aliquid agendum, vel ad resistendum: ut Risibilitas, Docilitas. Impotentia vero, per quam Subjectum aptum est ad aliquid patiendum; ad agendum vero vel resistendum impotens et ineptum: ut Sterilitas, Stupiditas. Potentiae nomen plerumque activam potentiam denotat, Impotentiae passivam.

Huc pertinent omnes

§. 5. Quae res huc pertineant.

1. Facultates Substantiarum, ab essentialibus ipsarum formis profluentes: ut Facultas volendi, loquendi, ridendi in homine; hinniendi et currendi in equo.

2. Vires Herbarum, Metallorum, Lapidum.

3. Occultae Qualitates Corporum, et omnia ista stupenda Naturae miracula:§ ut Sympathia, Antipathia.

4. Influentiae, si quae sint, Corporum Coelestium.

5. Dispositiones temperamentorum et organorum Corporis: ut nativa Sanitas, Valetudo, Robur, &c.

6. Vires animi, prout sequuntur temperamentum Corporis:‖ ut Ingenium, Docilitas, Stupiditas, &c.¶

§. 6. Tertia Species Qualitatis.

Patibilis Qualitas est ea quae efficit passionem in sensibus, ut Calor. Quae, si constans sit et permanens in Subjecto, Patibilis Qualitas est proprie; et denominat Subjectum simpliciter quale; sin a subita aliqua animi commotione aut passione ita repente oriatur, ut mox evanescat, Passio appellatur; nec denominat Subjectum, nisi secundum quid, quale. Ut Rubedo et Pallor sunt patibiles Qualitates; et ab his Socrates dicitur simpliciter rubicundus, vel pallidus: at Rubor ex verecundia, et a

* 'Politica,' inserted in the Third Edition.

† 'proprie dictae,' inserted in the Third Edition.

‡ 'Habitus omnes—incompleta.' In the First and Second Editions, 'Virtutes demum et Vitia, ut Justitia, Prodigalitas.'

§ 'Corporum—miracula,' inserted in the Third Edition.

‖ 'prout—corporis,' inserted in the Third Edition.

¶ '&c.' In the First and Second Editions, 'et quae istis similia.'

timore Pallor Passiones sunt, a quibus Socrates rubescere magis, aut pallere dicitur, quam rubicundus esse, aut pallidus.

§. 7. Quae res huc pertineant.

Huc pertinent omnia sensuum objecta:

1. Visus, Lumen et Colores: ut Splendor, Lux, Albedo, Rubor.*

2. Tactus, Qualitates Tactiles: cum primae, Calor, Frigus, Humor, Siccitas, &c.; tum secundae, ut Asperitas, Mollities, Gravitas, Densitas.†

3. Gustus, Sapores: ut Dulcedo, Amaror, Aciditas.‡

4. Olfactus, Odores: ut Fragrantia, Foetor.

5. Auditus, Soni:§ ut Tinnitus, Echo.

Quod vero aliqui Passiones animi huc referunt, non id recte fit; siquidem illae potius ad Passionis Praedicamentum pertinent.

§. 8. Quarta Species Qualitatis.

Figura est Quantitatum Mathematicarum in corpore dispositio: ut Rotunditas. Forma est lineamentorum et coloris in corpore dispositio: ut Pulchritudo, Menseitas.‖

§. 9. Quae res huc pertineant.

Huc pertinent

1. Mathematicae Figurae: ut Rectitudo, Curvitas, Rotunditas.¶

2. Pulchritudo omnis et Deformitas: ut Simietas, Venustas, Gibbositas.

3. Formae externae corporum naturalium: ut Quercus, Leonis, Hominis.

4. Formae** apparentes causatae ab Impressionibus Meteorologicis: ut forma Iridis, Parelii, Draconis volantis.

5. Formae artificiales introductae in materiam subjectam†† ab artifice: ut Forma Gladii, Serrae, Mensae, Statuae.

§. 10. Proprietates Qualitatis.

Proprietates Qualitatis sunt tres.

1. Qualitas Qualitati contrariatur: ut Calori Frigus. Id quod maxime cernitur in tertia Specie: in prima etiam aliquando: rarius in secunda et quarta.

* 'ut Splendor—Rubor.' In the First and Second Editions, 'ut Albedo' only.

† 'Gravitas, Densitas' added in the Third Edition.

‡ 'Aciditas,' added in the Third Edition.

§ 'Soni,' &c.' In the First Edition, 'Soni, acuti, graves, &c.'

‖ Mensalitas in the Latin Version of Diogenes Laertius, vi. 53. See Le Clerc's Logic, I. vi. 10.

¶ 'Rotunditas.' The First and Second Editions subjoin 'Triangularitas.'

** 'Formae, &c.' This Fourth Division does not appear in the First or Second Edition.

†† 'subjectam.' In the First and Second Editions, 'crassam.'

2. Qualitas recipit magis et minus. Neque hoc convenit omnibus Qualitatibus. Hae tamen duae Proprietates, primario et proprie, solis conveniunt Qualitatibus.

3. Secundum Qualitatem res dicuntur similes vel dissimiles. Et hoc est Qualitati maxime, et quarto modo proprium.

Quaestiones Capitis Undecimi.

1. De Definitione Qualitatis, et Qualis.
2. De Divisione Qualitatis.
3. De prima Specie Qualitatis, et rebus eo pertinentibus.
4. De secunda Specie.
5. De tertia Specie.
6. De quarta Specie.
7. De prima Proprietate Qualitatis.
8. De secunda Proprietate.
9. De tertia Proprietate.

CAP. XII.

De Praedicamento Relationis.

§. 1. Relata secundum Dici.

VETERES Logici Relata definiebant esse ea, quae alterius esse dicuntur, aut alio quopiam modo ad aliud referuntur: ut Scientia et Scibile. Quae Definitio non solum* omnia Accidentia complectitur quibus respectus aliquis adhaeret, etiamsi alias sint absolutae naturae, et ad alia Praedicamenta pertineant, sed ipsas etiam Substantias, aut saltem Substantiarum partes: et solent appellari Relata secundum Dici. Istorum nonnulla possunt habere contrarium, et recipere magis et minus.

§. 2. Relata secundum Esse.

Relata proprie dicta, et secundum Esse, quae sola sunt hujus Praedicamenti, sunt quorum totum esse est ad aliud: ut Pater, Filius. Omne Respectivum fundatur in aliquo Absoluto: scilicet vel Quantitate, ut Aequalitas; vel Qualitate, ut Similitudo; vel Actione, ut Paternitas; estque propterea omne Respectivum quovis Absoluto, et natura posterius, et dignitate.† In omni Relatione sunt duo Termini: ut Pater, et Filius, quorum alter Relatum, alter Correlatum dicitur.

* 'non solum' these words and 'sed ipsas—partes,' three lines lower down, were inserted in the Third Edition.

† 'estque—et dignitate' inserted in the Third Edition.

In plerisque Relationibus est aliquid*
- Materiale, estque† subjectum, de quo alterutrum Relatorum in concreto praedicatur: ut Sophroniscus, qui est Pater; et Socrates, qui est Pater; et Socrates, qui est Filius.
- Formale, estque ipse respectus, qui est inter Subjecta Terminorum: ut Paternitas in Sophronisco, Filiatio in Socrate.

§. 3. Proprietates Relatorum.

Relatorum tres sunt proprietates.

1. Relata dicuntur ad Convertentiam, ut Pater est Filii Pater, et Filius Patris Filius.

2. Relata sunt simul Natura. Posito proinde alterutro et alterum ponitur, et sublato tollitur.

3. Relata sunt simul Cognitione. Cognito proinde alterutro cognoscitur alterum; idque eodem plane modo et mensura cognitionis, et ignorato ignoratur.

§. 4. Divisio Relatorum.

Relata alia sunt
- Aequiparentiae, sive aequalis comparationis, quum uterque Terminorum est ejusdem nominis: ut Aequale, Simile, Frater, Amicus.
- Disquiparentiae, sive inaequalis comparationis, quum Termini non sunt ejusdem nominis; ut Dominus et Servus.

Relatorum inaequalis comparationis Terminus ille, qui significat rem digniorem, et per modum praelationis, dicitur Relatum superpositionis, sive majoris comparationis: ut Dominus, Praeceptor, Pater; ille vero, qui significat rem minus dignam et per modum inferioritatis, dicitur Relatum suppositionis, sive minoris comparationis: ut Servus, Discipulus, Filius.‡

§. 5. Quae res huc pertineant.

Ad Praedicamentum Relationis, omnium Praedicamentorum copiosissimum,§ pertinent

1. Omnes gradus, cum Consanguinitatis, ut Pater, Filius, Frater: tum Affinitatis, ut Gener, Socer, Noverca.

2. Omnes modi Convenientiae et Discrepantiae:‖ ut Identitas, Aequalitas, Similitudo, Oppositio.

* 'In plerisque—aliquid.' Instead of this the First and Second Editions have only 'Relationis.'

† 'estque.' In the First and Second Editions, 'est.'

‡ 'Aequiparentiae—Filius.' The whole of this fourth paragraph was added in the third Edition.

§ 'Ad Praedicamentum—copiosissimum.' In the first and Second Editions, 'Huc.'

‖ 'Discrepantiae.' In the First and Second Editions, 'Disconvenientiae.'

3. Dispositionis et Ordinis species: ut Prioritas, Superioritas, Totalitas, Locatio, Tempestivitas, Causalitas, &c.*

4. Nomina Officiorum et Dignitatum: ut Rex, Imperator, Dominus, Episcopus, Præceptor. Et his respondentia: ut Subditus, Exercitus, Servus, Grex,† Discipulus.

5. Conventiones, Contractus, et Societas,‡ ut Conjugium, Testamentum, Foedus, Emptio.§

6. Signa omnia: sive sint naturalia; sive ex instituto, vel divino vel humano: ut Limes, Baptismus, &c.‖

Quaestiones Capitis Duodecimi.

1. De Relatis secundum Dici.
2. De Definitione Relatorum secundum esse.
3. De Fundamento Relationis.
4. De Subjectis et Terminis Relationis.
5. De variis Relationis et Relatorum divisionibus.¶
6. De prima Proprietate Relatorum.
7. De secunda Proprietate.
8. De tertia Proprietate.
9. De rebus pertinentibus ad Praedicamentum Relationis.

CAP. XIII.

De Praedicamentis Actionis et Passionis.

§. 1. Definitio Actionis.

Actio est secundum quam Agens dicitur formaliter agere in Passum; sive est fluxus virium Agentis in Patiens. Omnis Actio est Substantiae: virtus autem in qua Substantia agit, est Qualitas: unde res dicitur agere effective** a Forma Substantiali: Instrumentaliter, a Qualitate: Formaliter ab Actione.

§. 2. Divisio Actionis.

Actio alia est { Immanens, quae non causat aliquam realem mutationem in Passo: ut Intellectio, Visio: Transiens, quae realem mutationem in Passo efficit; ut Calefactio, Sectio.

* 'causalitas, &c.' added in the Third Edition.

† 'Imperator' and 'Episcopus,' 'Exercitus' and 'Grex' were inserted in the Third Edition.

‡ 'Conventiones—Societas.' In the First and Second Editions, 'Modi etiam Conventionis.'

§ 'Emptio' was added in the Third Edition.

‖ In the First and Second Editions the Sixth Division stands thus, 'et Signa omnia, ut Limes, Baptismus, et siqua sunt alia istis similia.'

¶ The fifth Question was inserted in the Third Edition.

** 'effective.' For this, the reading of the first six Editions, 'principaliter' was substituted in the later books.

§. 3. Proprietates Actionis.

Proprietates Actiones sunt tres.

1. Actio Actioni contrariatur.

2. Actiones recipiunt magis et minus.

Neutrum horum per se, sed gratia Qualitatum, in quarum virtute fit Actio: proinde haec non conveniunt omni Actioni.

3. Actio ex se infert Passionem. Et hoc est maxime proprium Actioni.

§. 4. Quae res huc pertineant.

Huc pertinent omnes

1. Productionis species: ut Generatio, Creatio.

2. Motus, et Mutationes activae: ut Calefactio, Illuminatio,* Nutritio.

3. Operationes Metallorum, Lapidum, Plantarum: ut Purgatio,† Exsiccatio.

4. Operationes omnes animae: sive Vegetantis, ut accretio, expulsio, retentio: sive Sentientis, ut Visio, Tactio: sive Rationalis, ut Intellectio, Scriptio, Disputatio.

Et quae sunt his similia.

§. 5. Definitio Passionis.

Passio est, secundum quam Patiens dicitur formaliter pati ab Agente: sive est effectus, et illatio, atque receptio quaedam Actionis. Sequitur omnis Passio rationem magis Patientis quam Agentis: hinc vulgatum, 'Quicquid recipitur, recipitur ad modum recipientis,' ut ab eadem actione Solis, liquescit cera, durescit lutum.

§. 6. Divisio Passionis.

Passio alia est { Transmutativa, quando fit realis aliqua mutatio in Passo, et respondet Actioni transeunti. / Intentionalis, quae terminat Actionem sine mutatione reali, et respondet Actioni immanenti.

§. 7. Proprietates Passionis.

Proprietates Passionis sunt tres,

1. Passio Passioni contrariatur.

2. Passio recipit magis et minus. Hoc utrumque intelligendum, sicut in Actione est dictum.

3. Passio immediate, et per se infertur ex Actione. Et hoc est maxime proprium Passioni.

* In the First and Second Editions, these two Divisions formed one only: 'Productionis Species et activae Mutationis, ut Generatio, Calefactio, Illuminatio.'

† 'ut Purgatio,' &c. added in the Third Edition.

§. 8. Quae res huc pertineant.

Huc pertinent omnes,

1. Species Productionis, Motus, vel Mutationis passivae: ut Generatio, Calefactio, Nutritio.

2. Sensus omnes (est enim sentire quiddam pati, praesertim si spectetur impressio specierum); ut Visio.*

3. Appetitus naturales:† ut Fames, Libido.

4. Affectus animi:‡ ut Timor, Spes, Verecundia.

Defectus Passivi: ut Eclipsis, Afflictio,§ Paroxysmus; et ejus generis reliqua.

Quaestiones Capitis Decimitertii.

1. De Definitionibus Actionis et Passionis.‖
2. De variis earum Distinctionibus, et Divisionibus.
3. De discrimine utriusque ad invicem.
4. De Subjecto utriusque.
5. De prima et secunda Proprietate Actionis et Passionis.
6. De tertia Proprietate utriusque.
7. An Passio sequatur magis rationem Patientis quam Agentis?
8. De rebus pertinentibus ad Praedicamentum Actionis.
9. De rebus pertinentibus ad Praedicamentum Passionis.

CAP. XIV.

De quatuor ultimis Praedicamentis.

§. 1. Communia quatuor ultimorum Praedicamentorum.

In reliquis quatuor Praedicamentis quae sunt minus principalia, continentur Entia quaedam concreta, non tamen ex Ente et Ente (quemadmodum concreta reliquorum Praedicamentorum, quae sunt proinde Entia per accidens simpliciter): sed ex Ente et modo existendi, sive respectu circumstantiae alicujus extrinseco. Ea sunt quatuor; Ubi, Quando,¶ Situs, Habitus. Communia istis omnibus sunt, non habere contrarium, nec recipere magis et minus: licet Habitus propter accessum ad defi-

* In the First and Second Editions: 'Sensus item omnes, si spectetur impressio specierum, ut Visio.'

† 'naturales' substituted for 'insuper' in the Third Edition.

‡ 'Affectus animi.' In the First and Second Editions, 'Animi Affectiones.'

§ In the First and Second Editions, 'Eclipsis, morborum passiones, Afflictio.'

‖ Questions 1, 2, 8, 9, do not appear in the First or Second Edition.

¶ In the First Edition, 'Quando, Ubi'—and this order is followed throughout the Chapter.

nitum terminum, et recessum ab eo, aliquo modo, et improprie dici possit suscipere magis et minus.

§. 2. Ubi.

Ubi est circumscriptio corporis locati a loci circumscriptione procedens. Ubi non est ipse locus, sed esse in loco, ab eo immediate dependens; locus enim subjective est in corpore locante; Ubi vero in locato. Ejus proprium est accommodare locum ad personam, rem, vel factum.

§. 3. Quae res pertineant ad Ubi.

Huc pertinent nomina oblique prolata.*

1. Regionum: ut Europaeus, in Graecia.
2. Urbium: ut Romae, Londini.
3. Partium Mundi: ut in coelo, in aëre, in Oriente.†
4. Partium Terrae: ut in agro, in horto.
5. Partium Urbis aut Domus: ut in foro, in vestibulo.
6. Quicquid in universum respondet quaestionibus Ubi, Unde, vel Quo: aut quoquo modo‡ connotat Circumstantiam Loci.

§. 4. Quando.

Quando est, quod ex adjacentia temporis in re temporali relinquitur. Quando non est ipsum Tempus, sed Esse in tempore, ab eo immediate dependens. Ejus proprium est accommodare tempus ad personam, rem, vel factum.

Tempus hic sumitur pro omni duratione; sive illa sit

- Major tempore, quae est vel
  - Aeternitas; mensura § rei neque initium habentis neque finem: qualis est Mundus ex opinione Philosophorum.
  - Sempiternitas; mensura rei initium habentis cum tempore, non habiturae finem: qualis est Mundus secundum rei veritatem.
  - Aeviternitas; mensura rei initium habentis in tempore, sed non habiturae finem: qualis est Anima Humana.
- Ipsum tempus proprie dictum; quae mensura est rei habentis principium et finem.
- Instans, sive nunc; quæ mensura non est alicujus rei, nisi in sola terminatione.

§. 5. Quae res

Huc pertinent, praesertim oblique prolatae,‖

* 'oblique prolata' inserted in the Third Edition, when it would have been well to withdraw or modify 'Europaeus.'

† 'in Oriente' added in the Third Edition.

‡ 'quoquo modo' inserted in the Third Edition.

§ In the First Edition, 'Aeternitas, quae est mensura.'

‖ 'praesertim oblique prolatae' inserted in the Third Edition.

pertineant ad Quando.

1. Aetates hominum: ut in Infantia, in Senectute.*

2. Epochae omnes: ut Olympias, Lustrum, Saeculum.

3. Annus et ejus partes, partiumque partes: ut Autumnus, Mensis, Dies, Hora.

4. Differentiae† omnes temporum secundum prius et posterius: ut heri, hodie, cras, nudiustertius.

5. Quicquid in universum respondet quaestionibus Quando, vel Quamdiu, aut quoquo modo connotat circumstantiam Temporis.

§. 6. Situs.

Situs seu Positio est quaedam partium et generationis ordinatio, sive partium in generatione collocatio. Ad Situm omnem requiritur triplex habitudo, quae conjuncta constituit Situm, scilicet

Habitudo
1. Partium alicujus Totius inter se.
2. Partium alicujus Totius ad ipsum totum.
3. Partium et Totius ad locum.

Non tamen omnis ordinatio partium Situs est, sed ea sola quam partes habent in toto per generationem. Ejus proprium est (ex omnibus accidentibus quae dicunt respectum extrinsecum) proxime assistere substantiae.

§. 7. Quae res pertineant ad Situm.

Huc pertinent omnes Gestus, positionesque corporis, earumque species:‡ ut Recubatio, Statio, Sessio, Ambulatio, &c. quatenus scilicet non ipsas actiones significant, sed partium in toto et loco positionem seu ordinem.

§. 8. Habitus.

Habitus est adjacentia corporis et eorum quae circa corpus sunt: per quam illud habere, haec haberi dicuntur. Corpus habens est Substantia; Res habita fere est Forma artificialis de quarta specie Qualitatis. Applicatio hujus ad illud est Habitus hujus Praedicamenti. Ejus proprium est semper inesse in multis, in habente scilicet et habito, sed diversa ratione; est enim in corpore habente, ut in Subjecto; est in re habita, ut in Causa.

§. 9. Quae res pertineant ad Habitum.

Huc pertinent omnia

1. Vestimentorum genera: sive Necessitatis causa induantur, ut calceatum esse, tunicatum esse; sive Distinctionis, ut

* In the First and Second Editions, 'ut infantia, senectus.'

† 'Differentiae—et posterius,' not in the First or Second Edition where 'heri, cras,' &c. immediately follow 'dies, hora.'

‡ 'earumque species' inserted in the Second Edition.

annulatum esse,* trabeatum esse; sive solius Ornatus, ut loricatum, ephippiatum, fraenatum esse, &c.†

2. Possessionum; ut divitem esse, beneficiatum, praediatum, nummatum, &c. Et siqua sint his similia.

Quaestiones Capitis Decimiquarti.

1. De iis quae communia sunt quatuor ultimis Praedicamentis.
2. De Praedicamento *Ubi*, et rebus eo pertinentibus.
3. De Praedicamento *Quando*.
4. De Praedicamento Situs.
5. De Praedicamento Habitus.

CAP. XV.

De Oppositis.

§. 1. Postpraedicamenta in genere.

POSTPRAEDICAMENTUM est doctrinale supplementum ad vocum aliquot in doctrina Praedicamentorum subinde occurrentium explicationem nonnihil conducens. Sunt autem apud Aristotelem Postpraedicamenta quinque; Oppositio, Prioritas, Simultas, Motus, Habere.

§. 2. Definitio et Divisio Oppositionis.

Oppositio est Repugnantia duorum Terminorum non se permittentium in eodem respectu ejusdem. Unum‡ uni tantum opponitur; ideoque Disparata, quorum utrumvis multis repugnat, non uni tantum: inter Opposita non numerantur.

Oppositio alia est Entis cum
- Ente
  - Dependente; estque Relativa, omnium minima.
  - Non dependente; estque Contraria.
- Non Ente
  - Secundum *quid*; estque Privativa.
  - Simpliciter; estque Contradictoria, omnium maxima.

§. 3. Oppositio Relativa.

Oppositio Relativa est inter Terminos Relativos, Relatum scilicet et suum Correlatum. Relata enim quamvis dependeant a se mutuo, quantum ad esse simpliciter, tamen pugnant inter

* In the First Edition, 'ut mitratum esse, annulatum esse.'

† '&c.' In the First and Second Editions, 'et si qua sint his similia' ending the Chapter, without any Division, answering to 'Possessionum—nummatum, &c.'

‡ 'Unum.' Before this word, in some of the latest Editions, 'Horum' was inserted.

se quantum ad esse in Subjecto: ut Pater et Filius. Horum conditiones petendae sunt ex Praedicamento Relationis.

§. 4. Definitio Contrariorum.

Oppositio Contraria est inter Terminos contrarios. Sunt autem ea Contraria quae posita sub eodem genere maxime inter se distant, et vim habent expellendi se vicissim ex eodem Subjecto susceptibili: ut Calor et Frigus.

Contraria alia sunt
- Immediata, inter quae non intermediat aliquod tertium utriusque particeps, sive quorum alterum necesse est inesse Subjecto capaci: ut Par et Impar.
- Mediata, inter quae aliquid mediat, sive quorum utrumque abesse potest a Subjecto capaci: ut Album et Nigrum.

§. 5. Canones Contrariorum.

1. *Vera Contrarietas non reperitur nisi in Qualitatibus: scilicet per se; nam et in aliis reperitur gratia Qualitatum.† Immo nec propriissime dicta nisi in Qualitatibus mutuo Activis et Passivis, quales sunt aliquae tertiae tantum Speciei.

2. Contraria non possunt esse simul in eodem Subjecto. Intellige in gradibus excellentibus: possunt enim esse simul in remissis.‡

3. Remisso altero Contrariorum, intenditur reliquum, et intenso remittitur.§ Necesse est enim expleri‖ in omni Subjecto capaci totam possibilem latitudinem alterius e duobus contrariis.

§. 6. Definitio Privativorum.

Oppositio Privativa est inter Habitum et Privationem. Est autem Habitus praesentia rei alicujus in Subjecto idoneo; Privatio vero, absentia ejusdem, ut Visus est Habitus, Caecitas Privatio.¶

§. 7. Canones Privativorum.

1. Habitus et Privatio habent fieri circa idem subjectum. Unde Privatio proprie non dicitur, nisi de Subjecto capaci ipsius Habitus: ut hominem recte coecum dicimus, lignum non item.

2. Privatio non tribuitur Subjecto nisi in tempore deter-

* In the First and Second Editions the fifth paragraph commences thus: 'De Contrariis observentur ista.'

† 'scilicet—Qualitatum' inserted in the Second Edition.

‡ In the First and Second Editions 'Contraria non possunt esse in eodem Subjecto in gradibus excellentibus. Possunt tamen in remissis.'

§ 'et intenso remittitur' inserted in the Second Edition.

‖ 'expleri.' So in the First Edition. Afterwards, 'explicari.'

¶ In the First and Second Editions, 'De Privativis ista observentur.'

minato. Unde catulum ante nonum diem caecum non dicimus, nec infantulum calvum, aut edentulum.

3. A Privatione ad Habitum non datur regressus. Non naturaliter: non a Privatione perfecta. Ea autem est quae actum simul tollit, et principia proxima Habitus, nec relinquit in Subjecto nisi principia remota: ut Mors, Caecitas.

§. 8. Definitio Contradictoriorum.

Oppositio Contradictoria est inter Terminos Contradictorios. Sunt autem ea Contradictoria, quae habent se expresse ut Affirmatio et Negatio: ut Ens et non Ens, Homo et non Homo.*

§. 9. Canones Contradictoriorum.

1. Contradictio est mensura omnis Oppositionis. Nam in omni Oppositione virtualiter includitur Contradictio; et eo major omnis censetur Repugnantia, quo magis accedit ad Contradictionem.

2. Inter Contradictoria non datur Medium, neque Abnegationis, sive Subjecti, (unde illud: 'Alterum Contradictoriorum verificatur de omni Ente et non Ente;') neque Participationis, sive† Formae.

Quaestiones Capitis Decimiquinti.

1. De Postpraedicamentis in genere.
2. De Speciebus Oppositionis.
3. De Relative Oppositis.
4. De Contrarie Oppositis.
5. De Privative Oppositis.
6. De Contradictorie Oppositis.

CAP. XVI.

De reliquis Postpraedicamentis.

§. 1. Modi Prioris.

Prius aliud alio dicitur quinque modis, hoc versiculo comprehensis.

Tempore, Natura, Prius Ordine, Causa et Honore.

Tempore prius est, quod est antiquius: ut Romulus Catone, et Pergamus Roma.

Natura prius est, quod non reciprocatur secundum existendi consequentiam: ut duo tribus, animal homine; et simpliciter omne superius inferiore.

* In the First and Second Editions, there follows here, 'De Contradictoriis ista observentur.'

† 'sive.' In the First Edition, 'et.'

Ordine prius est, quod doctrina praecedit, aut compositione: ut literae syllabis, elementa mistis; et simpliciter omne imperfectum, aut simplex, perfecto et composito.

Dignitate prius est, quod est praestantius: ut Rex subdito. Et hic est alienissimus modus.

Causalitate prius est, quod alterius causa est: ut rationale risibili, Sol lumine.

§. 2. Modi Simul. Tot modis dicitur Posterius, quot Prius.

Simul ea dicuntur
- Tempore, quorum productio est in eodem instanti: ut Homo et Risibile. Secundario, etiam ea quae existunt in aliquo eodem tempore, ut Caesar et Pompeius.
- Natura, quae ita convertuntur secundum existendi consecutionem, ut neutrum sit causa alterius: ut Duplum et Dimidium; et omnia omnino relata.
- Divisione, quae idem divisum immediate et aequaliter condividunt: ut Homo et Bos, Rationale et Irrationale.

§. 3. Species Motus. Motus reperitur in quatuor Praedicamentis: suntque ejus sex Species. In Substantia Generatio et Corruptio: in Quantitate Augmentatio et Diminutio: in Qualitate Alteratio: in Ubi Motus Localis, seu Latio.

Generatio et Motus a non esse Substantiae ad esse: Corruptio e contra, ab esse ad non esse. Augmentatio a minore ad majorem Quantitatem: Diminutio, e contra, a majore ad minorem. Alteratio a contraria ad contrariam Qualitatem: Latio a loco ad locum.

Opponitur Motui Privative Quies, et Speciali Motui Specialis Quies; Contrarie vero alius Motus. In Substantia quidem generationi corruptio: in Quantitate auctioni diminutio: in Qualitate calefactioni frigefactio &c.: in Ubi ascensui descensus, &c.

§. 4. Modi habendi. Habere dicimur octo fere modis: 1°, ut Habitum et Affectum: 2°, ut Quantitatem: 3°, ut ea quae sunt circa corpus: 4°, ut quae sunt in parte: 5°, ut partem: 6°, ut in vase aut loco: 7°, ut possessionem: 8°, et omnium impropriissime, ut uxorem. Referuntur autem isti modi ad Praedicamenta: Primus Qualitatis: Secundus Quantitatis: tertius et quartus Habitus: quintus Substantiae: sextus Ubi: septimus et octavus Relationis.

Quaestiones Capitis Decimisexti.

1. De quinque Modis Prioris.
2. De tribus Modis Simul.
3. De sex Speciebus Motus.
4. De octo Modis Habendi.

CAP. XVII.

De Definitione.

§. 1. Termini orti a Primis.

Ex Terminis Simplicibus Primis, qui in Praedicabilibus et Praedicamentis continentur, alii oriuntur: Orti proinde dicti, qui non nisi mediantibus primis concipiuntur. Explicari solent* hoc in loco, et ante Terminos Ortos, a plerisque Neotericis Scriptoribus Logicis, alii nonnulli Simplices Termini Extrapraedicamentales; quorum videtur esse aliqua saltem praecognitio apprime necessaria ad universam Definiendi, Dividendi, et Argumentandi rationem. Cujusmodi sunt Causa, Effectus, Totum, Pars, Subjectum, Objectum, &c. Visum est tamen nobis consultius, praesertim Compendium scribentibus, istis Terminis explicandis non immorari: quum neque Aristoteles ejusque Interpretes in aliquo opere Logico de iis tractationem instituerint, neque sit ea tractatio proprie Logica, sed potius Metaphysica, et nos alibi in hoc ipso Compendio, partim in hoc capite, eoque quod proxime sequitur, partim in tractatu de Demonstratione, et in Topicis, omnes istos Terminos obiter explicamus:† ne quid studiosi desiderent quod sit e re sua. Termini Orti sunt Definitio et Divisio praecipue: tum deinde, quae iis conjunctae sunt, Identitas et Diversitas; quorum Identitas cum Definitione, Diversitas cum Divisione conjungitur.

§. 2. Definitio Nominis.

Definitio est Definiti, sive Nominis, sive Rei, explicatio. Nominis Definitio est quae Vocis significationem aliquo modo aperit: id quod fit duobus potissimum‡ modis.

Vel per
- Dictionem aliquam notiorem: ut Machaera est gladius: Guerra est bellum.
- Etymologiam, sive Nominis notationem: ut Fides est, quando fit quod dicitur: Solstitium est Solis statio.

* 'Explicari solent—e re sua.' All this was added in the Third Edition. Previously,—'concipiuntur. Suntque illi Definitio &c.

† See below, Book iii. Chap. 14. sq.

‡ 'potissimum' inserted in the Third Edition.

§. 3. Definitio Essentialis.

Definitio Rei, perfecta et essentialis, quae absolute Definitio dicitur, est Oratio explicans quid sit res; sive est Definiti per Terminos essentiales explicatio: ut Homo est animal rationale. Est autem Definitum perpetuo Species: Termini vero essentiales Genus et Differentia; secundario etiam et Proprium, velut immediate fluens ab Essentia.

§. 4. Canones Definitionis.

1. Definitio verbis, quam fieri potest, propriis, perspicuis, usitatis, et ab omni ambiguitate liberis, exprimatur. Vitiosae proinde sunt Definitiones in quibus dictiones occurrunt metaphoricae, obscurae, obsoletae, aut ambiguae; si tamen res aliter commode explicari possit.*

2. Definitio nihil contineat superflui, ut quam imprimis brevitas commendat. Ita tamen brevitati studendum, ut interea

3. Definitioni nihil desit eorum, quae sunt necessaria ad plenam Definiti explicationem, ejusque ab aliis omnibus rebus distinctionem. E duobus enim, minus vitium est Superfluum, quam Diminutum.†

4. Definitio sit adaequata Definito. Vitiosa ergo est, siqua aut laxior conveniat aliis a Definito; aut angustior non conveniat omnibus sub Definito contentis.‡

§. 5. Modus investigandi rerum Definitiones.

Genus proximum, sive Substantia definienda sit sive Accidens, ex Tabula§ proprii Praedicamenti petendum est. Substantiarum etiam Differentiis Tabula Substantiae sufficiet; quibus si, ut plerumque fit, Nomina desint, adhibenda sunt eorum loco Propria: ut 'Equus est animal quadrupes, hinnibile.' Accidentium vero Differentiae sumendae plerumque‖ ex horum aliquibus aut omnibus: scilicet Efficiente, Fine, Subjecto, Objecto. Est autem Efficiens, quod media actione aliquid efficit: Finis, cujus gratia aliquid fit: Subjectum, cui Accidens inhaeret: Objectum, circa quod aliquid versatur.¶ Accidentia itaque Propria definienda sunt per Subjectum adaequatum et Causam Efficientem: Potentiae per Subjectum, Efficientem, et Actum proprium, qui habet rationem Finis: Habitus per Finem, et Objectum: Actiones per Subjectum, Objectum, Efficientem, et Finem: Relationes per Subjectum, Terminum oppositum,

* 'si tamen—possit' added in the Third Edition.

† 'Ita tamen—quam Diminutum' added in the Second Edition.

‡ 'contentis' added in the Third Edition.

§ 'Tabula.' So in the first three Editions: afterwards 'Tabella.'

‖ 'plerumque.' In the First and Second Editions, 'perpetuo.'

¶ 'Est autem — versatur.' In Editions subsequent to the Second, this sentence is given in brackets with inverted commas.

qui habet rationem Objecti, Fundamentum, quod habet rationem Efficientis, et Finem. Et alia Accidentia similiter.

§. 6. Descriptionis Modi.

Definitio imperfecta, quae et Descriptio, est Definiti per terminos non essentiales explicatio. Fitque multis modis. 1. Per Causam Efficientem de effectu in abstracto praedicatam: ut Dolor est solutio continui. 2. Per Differentiam ad aliquod propinquum: ut Frui est uti cum voluptate. 3. Per Analogiam aut similitudinem translatam: ut Sol est mundi oculus. 4. Per remotionem Contrarii: ut Frigus est absentia caloris. 5. Per circumlocutionem a circumstantiis sumptam: qualis fere sunt poeticae locorum, rerum* aut personarum descriptiones. Sunt et alii modi, qui tamen ad horum aliquos non inepte reducantur, et sicut horum fortassis aliqui ad Definitionem Nominis.

Descriptionum usus, cum alias utilis, tum etiam sæpe est necessarius. Quoties scilicet aut res explicandae occurrunt, quae non sunt capaces perfectarum Definitionum; qualia sunt Transcendentia, Genera generalissima, Entia Rationis, Singularia, &c; aut ipsi inopia laboramus aut verarum Differentiarum, aut verborum quibus eas exprimamus: quorum utrumque ex eo saepissime contingit, quod et rerum naturae atque essentiae sunt nobis plerumque parum satis cognitae; neque suppetunt usque dictiones exprimendis animi conceptionibus satis idoneae, praesertim in rebus extra usum quotidianum et forensem positis.†

Quaestiones Capitis Decimiseptimi.

1. De Terminis Extrapraedicamentalibus.‡
2. De Terminis Ortis.
3. De Definitione Nominis.
4. De Definitione Essentiali.‡
5. De Definitione Substantiarum.
6. De Definitione Accidentium.
7. De Descriptione.

* 'rerum.' In several of the later Editions, 'regum.'

† 'Descriptionum usus—forensem positis.' This entire paragraph was added in the Third Edition.

‡ Question 1 was inserted in the Third, Question 4 in the Second Edition.

CAP. XVIII.

De Divisione.

§. 1. Distinctio Vocis ambiguae.

Divisio est latioris in angustiora diductio.* Quae si sit Nominis, Distinctio; si Rei, Divisio magis proprie appellatur. Distinctio est ambiguae Vocis in sua significata distributio: ut Canis in piscem, domesticum animal, et coeleste sidus. Ambiguum omne prius est distinguendum quam definiendum, aut alio quovis modum tractandum; Indistinctio enim parit continuas lites; nec aliter constabit, quid, aut de quo agatur.† Nec tamen semper excutiendae sunt omnes significationum minutiae, sed quae sunt cum subjecto negotio conjunctae, aut in quibus error contingere potest, si non distinguantur.

§. 2. Divisio perfecta.

Divisio rei perfecta est Totius alicujus proprie dicti in partes proprie dictas distributio.

Estque ea triplex: scilicet
- Totius Universalis in partes subjicibiles, ut Animalis in Hominem et Brutum; et haec propriissime dicitur Divisio.
- Totius Essentialis in partes Constitutivas, ut Hominis in corpus et animam; et haec Resolutio non incommode dici potest.
- Totius Integralis in partes integrantes sive quantitativas, ut Corpus humanum in sua membra; et haec Partitio dicitur.

Totum perpetuo dicitur Divisum: Partes in quas dividitur, Membra Dividentia.

§. 3. Canones Divisionis perfectae.

1. Membra absorbeant Totum Divisum.

2. Divisum esto latius singulis suis membris; adaequatum universis.

3. Membra condividentia sint contradistincta et opposita: ita ut confundi nequeant, vel coincidere.

4. Divisio fiat in membra proxima et immediata, et quam fieri commode potest, paucissima. A proximis porro ad remotiora et minutiora descendendum per subdivisiones.‡ Dichotomiae sunt laudatissimae, ubi commode haberi possunt: non

* 'diductio.' In Editions after the Third 'deductio.'

† 'agatur.' In Editions subsequent to the Fifth, 'agitur.'

‡ 'A proximis — subdivisiones.' Inserted in the Third Edition.

tamen nimium superstitiose et anxie ubique venandae; quod faciunt Ramaei.*

§. 4. Divisio imperfecta.

Divisio rei imperfecta est Totius improprii in partes improprias, vel Totius per Accidens in partes per Accidens distributio. Illo modo dividitur Species infima in individua, et Compositum inartificiale in suas partes. Hoc vero Subjectum in Accidentia, vel e contra: Effectus per suas Causas, vel e contra: Res denique omnes per Objecta, aut Circumstantias suas.

Quaestiones Capitis Decimioctavi.

1. De Distinctione ambigui.
2. De Toto et Parte.†
3. De Divisione perfecta.
4. De Divisione imperfecta.
5. De Subdivisione.

CAP. XIX.

De Identitate et Diversitate.

§. 1. Identitas et Diversitas.

Definitioni conjuncta quodammodo est Identitas; Divisioni Diversitas. Est autem Identitas rerum convenientia, secundum quam aliqua quoquo modo dicuntur esse una et eadem. Diversitas vero rerum Distinctio, secundum quam aliqua quoquo modo dicuntur differre. Quot modis dicitur Idem, tot modis et Diversum: utrumque scilicet tribus, Genere, Specie, et Numero.

§. 2. Generica.

Genere
- Eadem sunt, quae sub aliquo eodem Genere continentur: sive proximo, et dicuntur eadem Genere Proximo, ut Homo et Brutum: sive Remoto, et dicuntur eadem Genere Simpliciter, ut Homo et Lapis: sive Analogo, et dicuntur eadem proportione, ut Pes et Columna.
- Differunt, quae sub diversis Generibus, non subalternatim positis,‡ continentur. Sive ita, ut in nullo prorsus Genere eodem conveniant, et dicuntur Toto Genere diversa, ut Homo, et Numerus: sive ita, ut in aliquo saltem remoto conveniant, et dicuntur simpliciter Genera diversa, ut Homo et Lapis.

* 'Quod faciunt Ramaei' added in the Second Edition.

† In the First and Second Editions this stands fourth in order; and the fifth Question does not appear at all.

‡ 'non subalternatim positis' inserted in the Third Edition.

Possunt ergo ea differre Genere proximo, quae sunt eadem Genere remoto; sed nec quae sunt eadem Genere proximo, possunt ullo Genere differre; nec ullo Genere esse eadem, quae differunt toto Genere.

§. 3. Specifica.

Specie { Eadem sunt, quae sub eadem infima Specie continentur: ut Socrates et Plato. / Differunt, quae aut ipsae sunt infimae contradivisae Species, aut sub eis continentur: ut Homo et Equus, Socrates et Bucephalus.

§. 4. Numerica. Numero eadem sunt, quae dicunt eandem rem singularem: differunt, quae diversum numerum constituunt. Quorum utrumque tribus modis contingit, scilicet Realiter, Formaliter, et Ratione.

§. 5. Realis. Realiter eadem sunt, quae quum dicant eandem rem singularem, habent tamen diversos conceptus definitivos.*

Atque haec sunt duplicia, vel { Per se, quando unum non potest esse sine altero absque contradictione: ut Homo et Risibilis; et dicuntur simpliciter Eadem Realiter. / Per Accidens, quando habent se vel ut Subjectum et Accidens, ut Mel et Dulce, vel ut Accidentia ejusdem Subjecti, ut Flavum et Dulce in Melle; et dicuntur Eadem Subjecto.

Differunt vero Realiter, quorum unum potest esse sine alio absque contradictione; vel quae sunt in diversis Subjectis, aut diversa Subjecta.

§. 6. Formalis. Formaliter eadem sunt, quae habent eundem conceptum definitivum: differunt, quae diversos. Utrumque Adaequate, vel Inadaequate. Inadaequate ea simul et eadem sunt et differunt Formaliter, quorum unum includit conceptum alterius, et aliquid amplius, ut Homo et Animal: Adaequate et Formaliter eadem sunt, quae habent eundem omnino conceptum ex parte rei, ita ut sola evolutione Definitionis differant, ut Ensis et Gladius, Homo et Animal Rationale; et quaecunque in universum, aut sunt diversa nomina ejusdem significationis, aut se habent ut Definitio et Definitum. Adaequate et Formaliter differunt, quae habent conceptus omnino diversos, ita ut unum nihil includat alterius in primo modo dicendi per se: ut Homo et Risibile.

* 'definitivos.' In the later Editions 'definitos.'

§. 7. Rationalis.

Ratione eadem sunt, quae habent conceptum omnino eundem ex parte intellectus, ut Homo est idem sibi ipsi; et universum quæcunque sunt in tertio modo dicendi per se. Ratione differunt, quae sola operatione Intellectus distinguuntur: ut in hac Propositione, 'Homo est Homo,' Termini differunt solum ex parte nostri Intellectus: hac ratione scilicet quod primum *ly** Homo est Subjectum, posterius Praedicatum.

§. 8. Aequalitas et Similitudo.

Identitati et Diversitati affines sunt Aequalitas et Inaequalitas, Similitudo etiam et Dissimilitudo. Aequalia sunt quorum Quantitas est eadem, ut decem et decem. Inaequalia sunt, quae differunt secundum majorem et minorem Quantitatem: ut quinque et decem. Similia sunt, quæ conveniunt vel in Qualitate, vel in Actione aut Passione, aut Relatione consequente Qualitatem: ut Aethiops et Corvus. Dissimilia, quae in aliquo istorum distinguuntur, ut Cygnus et Corvus.

Quaestiones Capitis Deciminoni.

1. De triplici Identitate et Diversitate.
2. De Identitate Reali.
3. De Identitate Formali.
4. De Identitate Rationis.
5. De Aequali et Inaequali.
6. De Simili et Dissimili.

* '*ly* Homo.' In the First Edition 'τὸ Homo.' See above, p. 10.

LOGICAE ARTIS COMPENDIUM.

PARS SECUNDA.

CAP. I.

De Propositionis Partibus.

§. 1. Interpretationis Definitio.

SECUNDUM Mentis Actum dirigit ea Logicae Pars, quae de Propositionibus est: quam exsequitur* Aristoteles in Libro de Interpretatione. Est autem Interpretatio, vox res ipsas et animi conceptus de rebus significans ex instituto. Consequuntur enim se quatuor ista, idque hoc ordine: Res, Conceptus, Voces, Literae. Quorum Res et Conceptus sunt a natura, et proinde ubique eadem; Voces vero et Literae ex institutione humana; et proinde non sunt ubique eaedem, sed arbitrariae, et pro locorum et temporum varietate aliae atque aliae. Conceptus sunt signa sive notae Rerum, Voces Conceptuum, Literae Vocum.

§. 2. Nomen et Verbum.

Interpretatio vel est Simplex, sive Pars Orationis; vel Composita, sive Oratio. Partes Orationis sunt duae,† Nomen et Verbum. Nomen est Interpretatio Simplex sine tempore: vel plenius, est Vox significativa ad placitum sine tempore, cujus nulla pars separata aliquid significat, finita et recta: ut Homo. Verbum est Interpretatio Simplex adsignificans tempus: vel plenius, est Vox significativa‡ ad placitum cum tempore, cujus nulla pars separata aliquid significat, finita et recta: ut Currit. Est autem significare cum tempore, ultra§ principale Significa-

* 'quam exsequitur.' All the rest of this paragraph, beginning with these words, was added in the Third Edition. Previously, after the words 'quae de Propositionibus est,' there followed immediately, 'Est autem Propositio, &c.,' as in the 17th line of p. 43, to the end of the third paragraph.

† In the First and Second Editions: 'Partes Propositionis sunt.. ..Nomen est Vox significativa, &c.'

‡ In the First and Second Editions: 'Verbum est Vox significativa, &c.'

§ 'ultra.' In the First Edition, 'praeter.'

tum connotare etiam aliquod discrimen temporis, praesentis, scilicet, praeteriti, aut futuri. Logicis sola Nomina recti casus, Nomina, et Verba indicativi modi, Verba censentur: ut Socrates, Currit: reliqua Casus Nominum et Verborum appellantur: ut Socratis, Currere. Finita Nomina et Verba sunt, quae certum aliquod significant; et positive semper exprimuntur, ut Homo, Currit. Infinita, quae non; et exprimuntur Negative: ut Non homo, Non currit.

§. 3. Definitio Propositionis.

Interpretatio Composita,* sive Oratio, est Vox significativa ad placitum, cujus partes separatae aliquid significant: ut Homo Currit. Multae sunt Orationum species, quarum reliquae, quum inserviant potius interpretandis animi affectibus quam cognitioni, ad Rhetoricam magis proprie pertinent vel Poeticam. Ea sola Logica est, quae aliquid indicat esse, aut non esse: quam Pronunciatum, aut Effatum, aut Enunciationem, aut Axioma, aut alio aliquo nomine indigitarunt nonnulli: plerique Propositionem vocant. Est autem Propositio Oratio Indicativa, verum vel falsum significans sine ambiguitate. Ejus† aeternum et adaequatum *κριτήριον* est, verum vel falsum significare. Propositio cui Ambiguitas inest, sive ea Aequivocatio sit, in voce aliqua simplici, sive Amphibolia, in tota syntaxi, ante factam distinctionem non est una, sed plures.‡

§. 4. Partes Orationis Syncategorematicae.

§Ad efficiendam Propositionem complexio Nominis et Verbi et absolute est necessaria, et omnino sufficit, ita ut nec sine istis duobus confici possit ulla Propositio, nec praeterea quidquam aliud requiratur. Unde ista duo solum proprie sunt partes Orationis Logicae; et dicuntur Categoremata, sive Termini, aut Partes Categorematicae: sive sunt Termini per se significativi, aptique de uno aut pluribus dici. Reperiuntur

* 'Interpretatio Composita—plerique Propositionem vocant.' Added in the Third Edition.

† 'Ejus.' In the First and Second Editions, 'Propositionis.'

‡ 'sed plures.' The First and Second Editions subjoin: 'et proinde nec legitima.'

§ This paragraph was very much enlarged in the Second Edition. In the First it stood thus: 'Sine complexione Nominis et Verbi non potest ulla fieri Propositio: proinde ista duo sunt simpliciter necessaria ad Propositionem, et dicuntur Partes Categorematicae. Reperiuntur tamen in Propositionibus non raro praeter ista aliae etiam Voces, quae Partes Syncategorematicae appellantur, quibus sublatis nihilominus integra constabit Propositio: quae tamen saepenumero permagni sunt momenti ad veritatem aut falsitatem Propositionis immutandam: qualia sunt Signa Quantitatum, Particula Negativa, quatuor principales Modi, &c.'

tamen in Propositionibus non raro praeter Nomen et Verbum aliae etiam Voces, quae Syncategoremata appellantur, aut Termini Syncategorematici, qui nihil per se significant, nec dicuntur de aliquo, sed tantum Categorematicis adjumenti nonnihil afferunt ad certum Orationis sensum efficiendum. Cujusmodi sunt signa quantitatum, particula negativa, exclusiva, &c. His sublatis, nihilominus integra constabit Propositio: quare non sunt omnino magis dicendae partes Orationis, si proprie loqui velimus, quam claviculi et pix, quae adhibentur tantum ad lignorum et tabularum compagem, dici possunt domus aut navis partes. Etsi sint istorum Syncategorematum nonnulla permagni saepenumero momenti ad veritatem aut falsitatem Propositionis immutandam; et quaevis in iis vel levissima immutatio, sive ipsius termini, sive loci tantum, etiam ubi videri posset parum referre, insignem pariat deceptionem.

§. 5. Termini Propositionis.

Nomen et Verbum sunt partes Propositionis Verbales, signant tamen Reales: unde Partes Signantes dicuntur, sicut Reales, qui et Termini, Partes Signatae. Terminus est, quo constituitur, et in quem resolvitur Propositio. Sunt autem Termini tres, Subjectum, Praedicatum, Copula: quorum Subjectum et Praedicatum a Nomine signantur, Copula a Verbo. Ita fere institui* solent tyrones in scholis de numero et natura Terminorum; sed secundum doctrinam Aristotelis atque ipsam rei veritatem, statuendi potius essent duo tantum Termini, Subjectum et Praedicatum. Quorum Subjectum perpetuo est Nomen, Praedicatum Verbum, aut per se positum aut Nomini conjunctum. Copula autem verbalis non est proprie pars aut terminus totius Propositionis, sed Syncategorema pertinens ad Praedicatum, ut ejus pars. Exempli gratia, in ista Propositione 'Socrates est justus,' *ly*† Socrates est Nomen, et Subjectum Propositionis, et totum illud 'est justus' est Verbum, et Praedicatum Propositionis. Et in ista 'Ambulare est moveri,' *ly* 'Ambulare' est Nomen et Subjectum: *ly* 'est moveri' Verbum et Praedicatum. Caeterum quoniam interest persaepe tyronum quorum maxime in gratiam ista meditamur, dediscenda potius discere quam insolita, nobis sat erit tritam insistere semitam, nec veniam desperare, communem errantibus errorem.

* 'Ita fere institui.' All the rest of this paragraph was added in the Third Edition.

† '*ly*.' See above, p. 10.

§. 6. Definitiones Terminorum.

Subjectum, quod et Thema dicitur et Suppositum, est Nomen illud praecedens Copulam, cui Praedicatum attribuitur. Praedicatum, quod et Attributum, et Oppositum, et Adjectum dicitur, est Nomen illud sequens Copulam, quod Subjecto attribuitur. Copula, sive vinculum verbale, est Verbum substantivum Praedicatum cum Subjecto connectens. Ut in hac Propositione 'Homo est Animal,' *ly* Homo est Subjectum, *ly* Animal Praedicatum, *ly* est Copula.

§. 7. Canones Terminorum.

1. Subjectum et Praedicatum aestimanda sunt ex ordine Syntaxis, non loci. Contingit enim multoties cryptica quaedam partium Propositionis inversio, qua fit ut transpositis Terminis Praedicatum primo loco, novissimo Subjectum collocetur: ut in hac Propositione, 'Saluberrima res est Abstinentia,' *ly* Abstinentia est Subjectum.

2. Termini non semper omnes exprimuntur in Propositione, id quod contingit, quum aliquis Terminus vel subintelligitur, vel in alio implicite includitur. Cujusmodi Propositiones Implicitae dicuntur: quae ut Explicitae fiant, supplendum est quod intelligitur, ut 'Mediocria firma,' supple Copulam 'sunt;' et resolvendum, si quid alteri includitur: ut 'Socrates currit,' resolve Verbum adjectivum in copulam Verbi substantivi et participium, 'est currens.'*

3. Praedicatum dignior est Terminus in Propositione. Praedicatum enim habet rationem Formae, sicut Subjectum Materiae; et est fere magis universale quam Subjectum.

4. Termini Propositionis debent esse inter se diversi: scilicet aut re ipsa, ut 'Socrates currit;' aut saltem respectu nostrae cognitionis, ut 'Machaera est gladius.' Identicae enim Praedicationes non promovent cognitionem. Sed Ploce† Rhetorica non est identica Praedicatio, propter diversificatam ex vi emphasis significationem.

Quaestiones Capitis Primi.

1. De libro περὶ Ἑρμηνείας Aristotelis.
2. De Interpretationibus.
3. De Nomine et Verbo.

* 'est currens.' In the First and Second Editions the Chapter ends with these words.

† Πλοκή, *copulatio*, Figura elocutionis, qua idem verbum aut nomen bis continuo positum, diversa significat. Ernesti, Lexicon Technolog. Graec. Rhet.

4. De Propositionis nomine et definitione.
5. De Terminis Categorematicis et Syncategorematicis.
6. De Terminis Propositionis.*

CAP. II.

De Suppositione Terminorum.

§. 1. Definitio Suppositionis.

Terminis Propositionis respectu Significationis accidunt Suppositio, Ampliatio, et Restrictio: quarum Suppositio ipsam Significationem, reliquae latitudinem potius Significationis respiciunt. Suppositio est Acceptio Termini in Propositione pro eo quod quomodocunque significat. Non est ipsa Significatio, sed Determinatio Significationis; et a Significatione in eo differt, quod Significatio sit ipsius Vocis, Suppositio vero Termini compositi quodammodo ex Voce ut Materiali, et Significatione ut Formali.

§. 2. Suppositio materialis et formalis.

Unde sequitur Suppositionem aliam esse Materialem, Formalem aliam. Suppositio Materialis est quando Terminus supponit pro suo Materiali, sive pro ipsa Voce: Formalis, quando pro Formali, sive pro se significata. Ut in istis, 'Homo est dissyllaba dictio,' 'Currit est Verbum;' *ly* Homo, *ly* Currit supponit materialiter, et accipiuntur † pro ipsismet vocibus: in ista vero, 'Homo est Animal,' *ly* Homo supponit formaliter, et accipitur pro re significata.

§. 3. Propria et Impropria.

Suppositio Formalis alia est
- Impropria, quando Vox accipitur pro eo quod improprie significat: ut in ista, 'Aquilae captae sunt,' *ly* Aquilae supponit improprie pro signis militaribus.
- Propria, quando Vox accipitur pro eo quod proprie significat: ut *ly* Homo in ista, 'Homo est Animal.'

Est autem Propria Vocis Significatio ea, ad quam significandam Vox primo est imposita. Impropria vero ea, ad quam significandam Vox a propria Significatione transfertur per Tropum.

* In the First Edition these Questions stood,
1. De variis Propositionis nominibus.
2. De Definitione Propositionis.
3. De Nomine et Verbo.
4. De Subjecto, Praedicato, et Copula.

The Second prefixes to these the first Question, as given here,
'De libro, &c.'

† 'et accipiuntur, &c.' In the First Edition, 'et sumuntur τεχνικῶς pro ipsis vocibus.'

§. 4. Simplex et Personalis.

Suppositio Propria aut Simplex est, aut Personalis. Utraque rursus aut Singularis Termini, aut Communis. Suppositio Simplex est Acceptio Termini Singularis, vel Communis, praecise pro suo immediato significato. Terminus Singularis tunc cognoscitur supponere simpliciter, quando non possunt inferri sua superiora: ut *ly* Socrates, in ista, 'Socrates est individuum;' non enim licet inferre, ergo Homo, ergo Animal est individuum. Terminus vero Communis tunc, quando non possunt inferri sua inferiora; ut *ly* Homo in ista, 'Homo est Species;' non enim licet inferre, ergo Aliquis hominum singularium est Species.

§. 5. Discreta et Communis.

Suppositio Personalis est Acceptio Termini etiam pro suis mediatis significatis: quae, si sit Termini Singularis, Discreta dicitur; Communis, si Communis. Terminus Singularis tunc supponit personaliter, quum possunt inferri sua superiora: ut *ly* Socrates in ista, 'Socrates currit;' licet enim inferre, ergo Homo, ergo Animal currit. Terminus vero Communis tunc, quum possunt inferri sua inferiora: ut *ly* Homo in ista, 'Homo currit;' licet enim inferre, ergo Aliquis singularium hominum currit.

§. 6. Suppositio Naturalis.

Suppositio Communis vel Naturalis est, vel Accidentalis. Suppositio Naturalis, quae et Doctrinalis dicitur, quod in docendis Disciplinis ea fere utamur, est Acceptio Termini Communis pro omnibus suis inferioribus, de quibus potest praedicari, sine certi temporis respectu: ut in istis, 'Homo est animal,' 'Coelum est rotundum;' *ly* Homo, et *ly* Coelum supponunt naturaliter. Id quod fit in omnibus Propositionibus quae sunt aeternae veritatis, in quibus vulgatum illud, 'Copulam absolvi ab omni Nunc et Tunc.'

§. 7. Suppositio Accidentalis.

Suppositio Accidentalis est Acceptio Termini Communis pro omnibus suis inferioribus, non simpliciter, sed secundum exigentiam certi temporis importati per adjectum: ut in ista, 'Homo currit,' *ly* homo supponit accidentaliter, pro singularibus hominibus tantum qui nunc sunt, non qui fuerunt, aut erunt; et consimiliter in istis, 'Homo currit,' 'Homo cucurrit,' mutatis mutandis. Id quod fit in omnibus Propositionibus, quae non sunt aeternae veritatis, in quibus Copula non absolvitur a Nunc et Tunc.

§. 8. Suppositio Distributiva.

Suppositio Communis rursus quadruplex est; scilicet Distributiva, Copulata sive Collectiva, Determinata, et Confusa: quarum Distributiva et Collectiva resolvuntur in sua inferiora,

mediante conjunctione copulativa; Determinata vero et Confusa, mediante conjunctione disjunctiva. Suppositio Distributiva est, quum Terminus Communis signo universali affectus supponit pro omnibus suis inferioribus seorsim. Quod fit duobus modis.

Vel enim distribuitur in
- Singula Generum; quum Terminus supponit pro singulis Individuis sub se contentis: ut *ly* Homo in ista, 'Omnis Homo est animal:' id est, omnis singularis homo.
- Genera Singulorum; quum Terminus supponit non pro singulis Individuis, sed pro singulis Individuorum generibus seu ordinibus: ut *ly* Vinum in ista, 'Omne Vinum venditur a Socrate,' id est, omne genus vini.

§. 9. Distributiva Resolutio. Resolvuntur Supponentia distributive subsumendo singula inferiora, pro quibus supponunt, cum altero Termino Propositionis seorsim, mediante conjunctione copulativa. Ut ista, 'Omnis Homo est animal,' resolvitur sic, 'Iste Homo est animal, et iste Homo est animal,' &c addendo *ly* Animal singulis seorsim; et ista, 'Omne vinum venditur a Socrate,' resolvitur sic, 'Hoc genus vini venditur, et illud genus vini venditur,' &c.

§. 10. Suppositio Collectiva. Suppositio Copulata, sive Collectiva, est quum Terminus Communis signo universali affectus supponit pro omnibus suis inferioribus collective: ut *ly* Elementa in ista, 'Omnia Elementa sunt quatuor.' Collective autem Supponentia resolvuntur, subsumendo singula inferiora, pro quibus supponunt, cum altero Termino Propositionis conjunctim, mediante conjunctione copulativa: ut ista, 'Omnia Elementa sunt quatuor,' resolvitur sic, 'Istud Elementum, et istud, et istud, et istud sunt quatuor,' addendo *ly* quatuor universis conjunctim; nam de singulis seorsim falsum esset.

§. 11. Suppositio Determinata. Suppositio Determinata est Acceptio Termini Communis sine signo, vel cum signo particulari, pro aliquo omnium suorum inferiorum disjunctive: ut in istis, 'Homo currit,' 'Aliquis Homo currit,' *ly* Homo supponit determinate pro aliquo singularium hominum. Et resolvuntur hoc modo Supponentia, subsumendo singula inferiora pro quibus supponunt, cum altero Termino Propositionis seorsim, mediante conjunctione disjunctiva. Ut ista, 'Homo currit,' resolvitur sic, 'vel iste homo currit, vel iste homo currit,' &c. addendo *ly* currit singulis seorsim.

§. 12. Suppositio Confusa.

Suppositio Confusa est Acceptio Termini communis sine signo, vel cum signo particulari, pro omnibus suis inferioribus disjunctive: ut in istis, 'Navis est necessaria ad transfretandum,' 'Aliqua Navis est, &c.' *ly* Navis supponit pro omni nave confuse. Et resolvuntur confuse Supponentia, subsumendo singula inferiora, pro quibus supponunt, cum altero Termino Propositionis conjunctim, mediante conjunctione disjunctiva: ut ista, 'Navis est necessaria,' &c. 'Vel ista Navis, vel ista, vel ista, &c. est necessaria' addendo *ly* necessaria universis conjunctim; nam de singulis seorsim falsum esset.

§. 13. De Regulis Suppositionum.

Dictiones Syncategorematicae, et praecipue Quantitatum Signa, Terminorum Suppositiones multis modis variant: de quibus, ut et resolutione Suppositionum, Summularii * satis operose regulas tradiderunt, sed quas Logicae studiosus per attentam Terminorum in Propositione considerationem ex iis quae jam dicta sunt per se facile observabit.

Quaestiones Capitis Secundi.

1. De Definitione et usu Suppositionis.
2. De Suppositione Materiali et Formali.
3. De Propria et Impropria.
4. De Simplici et Personali.
5. De Discreta et Communi.
6. De Naturali et Accidentali.
7. De Distributiva et Collectiva.
8. De Determinata et Confusa.

CAP. III.

De Ampliatione et Restrictione.

§. 1. Definitio Ampliationis et Restrictionis.

Amplitudo Termini est dilatatio Suppositionis ejus ultra suum statum respectu temporis. Restrictio vero, ejusdem coarctatio citra suum statum. Dicitur autem Terminus habere statum suum quum supponit pro suis significatis praecise secundum exigentiam temporis in principali copula: ut in ista, 'Aliquis homo disputat,' *ly* homo habet statum suum, et supponit praecise, pro homine qui nunc est; Ampliari vero, quum Suppositio ejus extenditur ad plura; Restringi, quum contra-

* 'Summularii.' See below, Appendix Poster. cap. iv. §. 4.

hitur ad pauciora significata, quam pro exigentia temporis in principali copula.

§. 2. Quinque Temporum Differentiae.

Sunt autem Temporis Differentiae, prout hic spectantur, quinque: Temporis scilicet Praesentis, Praeteriti, Futuri, Possibilis, et Imaginarii. Secundum harum differentiarum plures, aut omnes disjunctim, contingit Terminum ampliari; atque Terminus sic ampliatus debet resolvi in sua significata secundum eas, mediante conjunctione disjunctiva. Est ergo Ampliatio quadruplex, prout secundum duas, tres, quatuor, vel omnes temporis differentias contingit Terminum ampliari.

§. 3. Ampliatio secundum duo Tempora.

Ampliatio prima est secundum duas Temporis differentias, quod etiam fit duobus modis. Primo, quum Terminus ampliatur ad praesentia et praeterita: quomodo *ly* Sedens in ista, 'Sedens surrexit,' ampliatur, ut supponat pro eo qui sedet, aut sedebat; et *ly* domum in ista, 'Destruo domum,' scilicet quae est, vel fuit. Altero, quum Terminus ampliatur ad praesentia et futura: quomodo *ly* Vivens in ista, 'Vivens morietur,' ampliatur ut supponat pro eo qui vivit aut vivet; et *ly* domum, in ista, 'Aedifico domum,' scilicet quae est, vel erit. Verba praeteriti temporis semper ampliant Subjectum ad praesentia et praeterita; et futuri ad praesentia et futura. Termini posterioritatis aut definitionis ampliant Terminum cui applicantur, ad praesentia et praeterita; inceptionis vero aut prioritatis ad praesentia et futura.

§. 4. Ampliatio secundum tria Tempora.

Ampliatio secunda est secundum tres differentias Temporis; quum scilicet Terminus ampliatur ad praesentia, praeterita, et futura: quomodo ampliatur *ly* natus in ista, 'Omnis natus morietur,' scilicet qui est, fuit, vel erit natus. Verba futuri temporis hoc modo semper ampliant Subjecta praeteriti.

§. 5. Ampliatio secundum quatuor Tempora.

Ampliatio tertia est secundum quatuor differentias temporis: quum scilicet Terminus ampliatur ad praesentia, praeterita, futura, et possibilia: quomodo *ly* Flos ampliatur in ista, 'Flos est corruptibilis,' scilicet qui est, fuit, erit, aut potest esse. Verbum 'Potest,' et nomina ac adverbia illud includentia, hoc modo semper ampliant Subjecta,

§. 6. Ampliatio secundum omnes Temporis differentias.

Ampliatio quarta, et maxima, est secundum omnes differentias Temporis: quum scilicet Terminus ampliatur ad praesentia, praeterita, futura, possibilia et imaginaria, quomodo *ly* opes sumitur in ista, 'Avarus appetit opes,' scilicet quae sunt,

fuerunt, erunt, possunt esse, vel imaginari. Verba appetitus, aut intellectus, et similia, hoc modo semper ampliant Terminum, cui velut Objecto* applicantur.

§. 7. Restrictio.

Restrictio Ampliationi contraria est; fitque, quum status seu Ampliatio Termini ad pauciora supposita per aliquod additum contrahitur: sive illud additum sit relativum pronomen, quae copula implicationis appellatur, ut in ista, 'Homo qui est sapiens, cognoscit se;' sive adjectivum nomen, ut in ista, 'Homo sapiens cognoscit se;' sive substantivum inferius, ut in ista, 'Poeta Virgilius scribit;' sive casus obliquus, ut in ista, 'Equus Socratis currit:' in quibus omnibus Subjectum restringitur, per illa quae adduntur, ad supponendum pro paucioribus.

§. 8. Alienatio et Diminutio.

Restrictioni affines sunt:

- Alienatio, estque quum additum facit Terminum cui additur supponere improprie: ut in ista, 'Homo pictus est in aula,' *ly* Homo alienatur per illud additum *ly* pictus.
- Diminutio, estque quum additum diminuit integram significationem Termini cui additur: ut in ista, 'Aethiops est albus dentibus,' *ly* albus diminuitur per additum *ly* dentibus. Terminus diminutus appellatur dictum secundum quid: non diminutus dictum simpliciter.

Quaestiones Capitis Tertii.

1. De Usu Ampliationis et Restrictionis.
2. De utriusque Definitione.
3. De modis Ampliationis.
4. De modis Restrictionis.
5. De Alienatione et Diminutione.

CAP. IV.

De Divisionibus Propositionis.

§. 1. Triplex Divisio Propositionis.

TRIFARIAM dividitur Propositio, quoad non restringitur ad certam materiam: scilicet secundum Substantiam, Qualitatem, et Quantitatem. Triplici Divisioni triplex aptatur Quaestio:

* 'velut Objecto,' inserted in the Second Edition.

Quae, quaestio Substantiae; Qualis, Qualitatis; Quanta, Quantitatis: unde versiculus,

Quae? Ca. vel Hyp. Qualis? Ne. vel
Aff. Quanta? Uni. Par. In. Sing.

§. 2. Divisio Propositionis quoad Substantiam.

Quoad Substantiam, Propositio dividitur in Simplicem sive Categoricam, et Compositam, quae et synecdochice Hypothetica. Simplex sive Categorica est, quae constat unico Subjecto, unico Praedicato, et unica verbali Copula: ut 'Homo est animal.' Ejus Materia immediata sunt Simplices Termini: Forma, unio Terminorum per verbum. Composita, seu Hypothetica late sumpta, est, quae constat ex pluribus Categoricis per conjunctionem unitis: ut, 'Si Homo sit animal, tum Homo est corpus.' Ejus Materia immediata sunt Categoricae Propositiones: Forma, unio Categoricarum per conjunctionem.

§. 3. Propositio Pura et Modalis.

Propositio Categorica Pura est vel Modalis: Pura, sive *de inesse*, est, in qua Praedicatum pure affirmatur vel negatur de Subjecto: ut 'Homo est animal.' Pure affirmatur aut negatur, quod simpliciter dicitur inesse, aut non inesse: hoc est, non expresso inessendi aut non inessendi modo; unde et Propositio *de inesse* appellatur. Modalis est, in qua exprimitur modus dispositionis Praedicati cum Subjecto, ut 'Necesse est Hominem esse Animal.'

§. 4. Divisio Propositionis quoad Qualitatem Vocis.

Quoad Qualitatem, Propositio Categorica dividitur in Affirmativam et Negativam; atque iterum in Veram et Falsam. Quarum divisionum, ista* Rei, illa Vocis Qualitatem respicit. Quaestio Qualitatis de Vocis Qualitate intelligenda est, non Rei. Affirmativa est, in qua Praedicatum de Subjecto affirmatur: ut 'Homo est animal.' Negativa, in qua negatur: ut 'Homo non est lapis.' Qualitas Propositionis aestimanda est penes principalem copulam; quae si non afficiatur negatione, tota Propositio erit affirmativa: ut 'Non animal est non homo:' negativa est, 'Homo non est lapis.' Notae enim negationis *Non &c.*, nisi afficiant Copulam, Propositionem faciant licet, ex altero vel utroque termino, Infinitam, non faciunt Negativam.

§. 5. Divisio Propositionis

Propositio vera est quae cum re convenit, sive quae dicit id quod est esse, aut non esse quod non est; ut 'Homo est animal,'

* In the First Edition: 'ista ad Rei, illa Vocis Qualitatem pertinet.'

'Homo non est lapis.' Falsa, quae cum re dissentit, sive quae dicit id esse quod non est, aut quod est non esse: ut 'Homo est lapis' 'Homo non est animal.' quoad Qualitatem Rei.

§. 5. Triplex Propositionis Materia.

Ut in Propositione cognoscatur Habitudo Qualitatis ad Qualitatem (Qualitatis scilicet Rei ad Qualitatem Vocis) notanda est Materia Propositionis diversa. Materiam dico, non *ex qua*, illa enim sunt Termini; sed *circa quam*, quae respicit significationem.

Estque ea triplex:

- Necessaria, quum Praedicatum ita convenit Subjecto ex natura rei, ut non possit res aliter se habere: ut 'Homo est animal.'
- Impossibilis, quum Praedicatum ita repugnat naturae Subjecti, ut non possit res ita se habere: ut 'Homo est lapis.'
- Contingens, quum Praedicatum ita se habet indifferenter ad Subjectum, ut ei naturaliter nec conveniat nec repugnet: ut 'Homo est doctus.'

§. 7. Veritas et falsitas Propositionum quantum ad Materiam.

In Materia Necessaria, Propositiones Affirmativae semper sunt verae, Negativae falsae: ut *ly* 'Homo est animal,' vera est: *ly* 'Homo non est animal,' falsa.

In Materia Impossibili, Propositiones Affirmativae semper sunt falsae, Negativae verae: ut *ly* 'Homo est lapis,' falsa est: *ly* 'Homo non est lapis,' vera.

In Materia Contingenti, nec Affirmativae, nec Negativae sunt semper verae, aut falsae; utraeque enim vel verae esse possunt vel falsae: ut 'Homo est doctus,' 'Homo non est doctus.'

§. 8. Propositio Universalis.

Quoad Quantitatem, Propositio Categorica est Universalis, Particularis, Indefinita, vel Singularis. Universalis est cujus Subjectum est Terminus Communis cum Signo universali. Signa universalia sunt *omnis, nullus, uterque, neuter, &c.*: ut 'Omnis homo est animal,' 'Nullus homo est lapis.' Signa universalia, quando faciunt Subjectum supponere distributive in singula generum, faciunt Propositionem perfecte et simpliciter Universalem: secundario vero et imperfecte Universalem, quando faciunt Subjectum supponere distributive in genera singulorum, vel etiam collective.

§. 9. Particularis.

Particularis Propositio est cujus Subjectum est Terminus Communis cum Signo particulari. Signa particularia sunt *aliquis, quidam, aliquis non, &c.*: ut 'Aliquis homo est doctus,'

'Quidam homo non est doctus.' Aliqua Signa particularia faciunt Propositiones, etsi non Universales, proximas tamen Universali: ut 'Plerique divites sunt avari.'

§. 10. Indefinita. Propositio Indefinita est, cujus Subjectum est Terminus Communis sine aliquo Signo: ut 'Homo est animal,' 'Homo non est doctus.' Indefinita in Materia Contingenti, aequipollet Particulari; in Necessaria vero vel Impossibili, Universali. Indefinitarum praecipuus usus est in Propositionibus quas vocant de Idea, quibus non recte apponitur universale Signum, etsi aequipolleant Universalibus: ut 'Coelum est Rotundum' indefinite dicimus, potius quam 'Omne Coelum,' universaliter. Et in iis quae ὡς ἐπὶ τὸ πολύ significant, et sunt Universalibus proximae: ut 'Divites sunt avari.' Et in iis etiam in quibus Subjectum supponit materialiter, vel etiam simpliciter: ut 'Homo est nomen,' 'Animal est genus;' istae enim nec Universalibus aequipollent, nec Particularibus, sed potius Singularibus; nam *ly* Homo et *ly* Animal, id est, 'haec vox Homo, hic terminus Animal,' sunt singularia.

§. 11. Singularis. Propositio Singularis est, cujus Subjectum vel est Terminus Singularis, vel Terminus Communis singularizatus. Ut, 'Socrates currit.' 'Hic homo non est doctus.' Subjectum quovis determinato modo individuum facit Singularem Propositionem.*

§. 12. Divisiones aliae. Sunt et aliae Divisiones Propositionum praeter jam dictas, quibus in Republica Logica suus est locus et usus. Quarum praecipuae sunt istae.

1. Propositio est vel una, vel plures. Propositio una est, in qua unum uni attribuitur. Unum autem intellige vel Terminum Simplicem, eumque univoce sumptum, quomodo haec Propositio est una, 'Homo est animal;' vel saltem Terminum compositum ex iis quae naturaliter conjungi possunt, ita ut ex ipsis fiat unum quid: quomodo haec Propositio est una, 'Homo est animal rationale mortale.' Propositiones plures sunt, 1°. Ubi aut Subjectum aut Praedicatum est Terminus aequivocus aequivoce sumptus: ut 'Canis est substantia.' 2°. Ubi vel Subjectum, vel Praedicatum, vel utrumque est multiplex, et non unum: ut 'Socrates et Plato disputant;' 'Homo vivit et currit;' 'Socrates sedet, et Plato currit.' 3°. Ubi occurrit Ter-

* 'facit Singularem Propositionem.' In the First and Second Editions the Chapter ends with these words.

minus compositus ex quibus naturaliter non fit unum per se: ut 'Socrates est albus,' 'Sutor est musicus.'

2. Propositio vel est secundi adjacentis, vel tertii. Secundi adjacentis est, in qua Copula non est separata a Praedicato: id quod fit, quoties verbum vel adjacens attribuitur Subjecto; ut 'Homo est,' 'Homo ambulat.' Propositio tertii adjacentis est, in qua Copula verbalis est sejuncta a Praedicato: ut 'Homo est animal.'

3. Propositio omnis est vel Finita, vel Infinita. Finita est, cujus omnes Termini sunt finiti: ut 'Homo currit.' Infinita est, cujus aliquis Terminus est infinitus. Propositiones tertii adjacentis possunt esse ex omni parte infinitae; secundi vero, non nisi ex parte Subjecti tantum. Propositionem contingit infinitam esse tribus modis: scilicet 1°. De Subjecto infinito: ut 'Non homo currit.' 2°. De Praedicato infinito: ut 'Homo est non justus.' 3°. De utroque Termino infinito: ut 'Non homo est non risibilis.'

Quaestiones Capitis Quarti.

1. De triplici Divisione et Interrogatione Propositionis.
2. De Propositione Categorica et Hypothetica.
3. De Propositione Affirmativa et Negativa.
4. De Propositionis Veritate et Falsitate.
5. De Materia Propositionis.
6. De Quantitate Propositionis.
7. De Propositione una, et pluribus.
8. De Propositione secundi et tertii adjacentis.
9. De Propositione Finita et Infinita.
10. De aliis Divisionibus et Distinctionibus Propositionis.*

CAP. V.

De Oppositione Propositionum Categoricarum de inesse.

§. 1. Triplex affectio Propositionis.

PROPOSITIONUM Categoricarum *de inesse* (secundum quod instituitur unius cum alia ejusdem Subjecti et Praedicati collatio)

* The First Edition has only five Questions, of which the Second, Third, and Fourth are—
De Divisione Propositionis secundum Substantiam.
De Divisione Propositionis secundum Qualitatem Vocis.
De Divisione Propositionis secundum Qualitatem Rei.
In the Second Edition there is a sixth Question, De Quantitate Propositionis, as above.

tres sunt affectiones: Oppositio, Aequipollentia, et Conversio: quarum Oppositio et Aequipollentia sunt inter duas Categoricas ejusdem ordinationis Terminorum; Conversio vero diversae.

§. 2. Oppositionis Definitio et Species. Oppositio est repugnantia duarum Propositionum Categoricarum in Quantitate sola, vel Qualitate sola, vel utraque, eodem manente Subjecto et Praedicato. Ejus quatuor sunt species: scilicet Contraria, Subcontraria, Contradictoria, Subalterna: quarum Contraria et Subcontraria pugna est solius Qualitatis, Subalterna solius Quantitatis, Contradictoria utriusque. In quibus omnibus, quo fiat Oppositio legitima, caute videndum ne non sint in utraque Opposita iidem Termini, idem ordo Terminorum, eadem significatio, et respectu circumstantiarum idem omnino significandi modus.

§. 3. Oppositio Contraria. Oppositio Contraria est duarum Propositionum Universalium repugnantia in Qualitate: ut, 'Omnis homo currit,' 'Nullus homo currit.' Possunt Contrariae ambae esse simul falsae, in Materia scilicet contingenti, nunquam simul verae: unde sequitur, ista est vera, illa falsa: non e contra.

§. 4. Oppositio Subcontraria. Oppositio Subcontraria est duarum Propositionum Particularium repugnantia in Qualitate: ut, 'Aliquis homo currit,' 'Aliquis homo non currit.' Possunt Subcontrariae ambae esse simul verae, in Materia scilicet contingenti, nunquam falsae: unde sequitur, ista est falsa, ergo illa vera: non e contra.

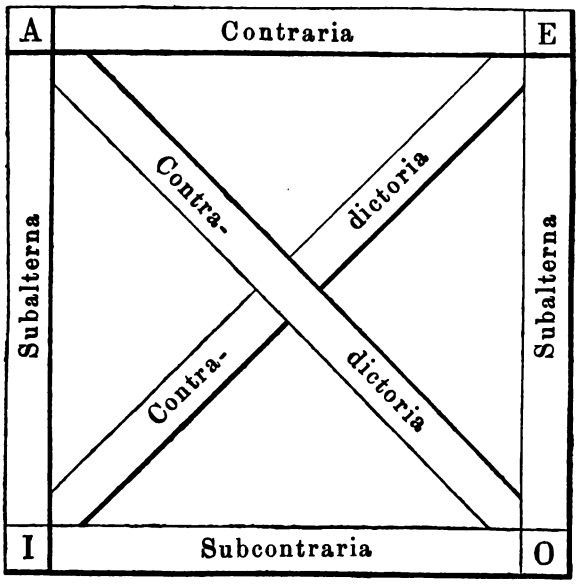
§. 5. Oppositio Subalterna. Oppositio, omnium minima, Subalterna, est duarum Propositionum Affirmantium, vel Negantium repugnantia in Quantitate: ut, 'Omnis homo currit,' 'Aliquis homo currit:' 'Nullus homo currit,' 'Aliquis homo non currit.' Istarum Universalis dicitur Subalternans, Particularis Subalternata. In veritate, Subalternata sequitur Subalternantem: in falsitate, Subalternans Subalternatam: unde sequitur, Subalternans est vera, ergo Subalternata, et non e contra; atque iterum Subalternata est falsa, ergo Subalternans, et non e contra.

§. 6. Oppositio Contradictoria. Oppositio omnium maxima, Contradictoria, est duarum Propositionum in Quantitate simul et Qualitate repugnantia: ita ut unius Universalis et alterius Particularis altera necessario sit Affirmativa, altera Negativa: ut, 'Omnis homo currit,' 'Aliquis homo non currit,' 'Nullus homo currit,' 'Aliquis homo currit.' Est secundarium quoddam Contradictionis genus, inter binas Singulares: ut 'Socrates currit,' 'Socrates non currit;' atque inter binas Indefinitas: sive illae sint de Idea, ut, 'Coelum est

rotundum,' 'Coelum non est rotundum;' sive de Subjecto supponente materialiter vel simpliciter: ut, 'Homo est species,' 'Homo non est species.' Quarum omnium lex una communis est: Impossibile esse Contradictorias in quavis Materia ambas esse simul vel veras, vel falsas.

§. 7. Schema Oppositionum, et versiculi.

Oppositionis doctrinam hujusmodi fere Schemate oculis subjiciunt.



Schemati memoriae juvandae ergo versiculos adjicimus.

Androgei contradicunt, Contraria *Magnes*,
Fio Subcontraria sunt, *Capiendo* Subaltern.

Utrobique, et in angulis Schematis, ubi Contraria ad summum, ad imum Subcontraria, ad utrumque latus Subalterna, Contradictoria ad oppositos angulos collocata sunt, et in vocabulis versiculorum fictitiis *Androgei*, *Magnes*, *Fio*, *Capiendo*, quatuor vocales A, E, I, O, signant quatuor Propositionum Differentias ex varia complexione Quantitatis et Qualitatis ortas: quarum A valet *Omnis*, et notat Universalem Affirmativam; E *nullus*, et notat Universalem Negativam; I *Aliquis*, et notat Particularem Affirmativam; O *Aliquis non*, et notat Particularem Negativam: juxta vulgares rhythmos,

Asserit A, negat E; sed universaliter ambae:
Asserit I, negat O; sed particulariter ambo.

Quaestiones Capitis Quinti.

1. De Oppositione Propositionum in genere.
2. De Oppositione Contraria.
3. De Oppositione Subcontraria.
4. De Oppositione Subalterna.

CAP. VI.

De Aequipollentia earundem.

§. 1. Definitio Aequipollentiae.

AEQUIPOLLENTIA communiter sumpta est duarum Propositionum, verbo tenus, quoquo modo discrepantium omnimoda in sensu conspiratio. Quomodo Propositio de Praedicato tropico aequipollet Propositioni de Praedicato proprio: ut ista, 'Socrates est vulpes,' huic 'Socrates est versutus:' etsi Tropicum quam Proprium majorem fere habeant emphasin. Sed in praesenti strictius sumitur Aequipollentia; estque duarum* Propositionum Oppositarum per adventum Negationis reconciliatio in Quantitate et Qualitate, tum Vocis, tum Rei.

§. 2. Ejus fundamentum.

Fundamentum hujusmodi Aequipollentiae est natura Negationis: cujus apud Latinos (Graecis enim alia longe ratio est Negationis et Aequipollentiae) ea vis est, ut totum id neget, quodcunque post se reperit, quamvis sit vel altera Negatio: unde illud, 'Duae negationes faciunt affirmativam unam.' Pro triplici ergo Negationis dispositione triplex erit Aequipollentiae ratio: cujus universa doctrina unico hoc versiculo continetur:

Prae, contradict. Post, contrar. prae, Postque subaltern.

In quo versiculo *ly* Prae et Post significant Praepositionem vel Postpositionem, prout casus exigit, particulae negativae Signo simul et Subjecto.

Regulae Aequipollentiarum sunt tres.

§. 3. Aequipollentiarum Regulae.

1. Alterutri Contradictoriarum praeposita Negatio facit eam aequipollere suae Contradictoriae. Aequipollent ergo ista, *Non*

* In the First Edition: 'duarum Propositionum prius Oppositarum jamque per adventum Negationis reconciliatarum, Aequipollentia in Quantitate et Qualitate, et Veritate aut Falsitate.'

omnis, aliquis non: nonnullus, aliquis: non aliquis, nullus: non aliquis non, omnis.

2. Alterutri Contrariarum postposita Negatio facit eam aequipollere suae Contrariae. Aequipollent ergo ista, *omnis non, nullus: nullus non, omnis:* etsi idoneorum in lingua Latina auctorum frequentior usus effecerit jamdiu, ut *ly* omnis non, perinde ac *ly* non omnis, valeat *aliquis non* haud infrequentius quam *nullus*. Quod imprimis tyronibus observandum moneo: quos in Scholis saepissime contingit ad ista minus attentos facile decipi, atque miserrime haerere in pice.

3. Alterutri Subalternarum praeposita simul et postposita Negatio facit eam aequipollere suae Oppositae. Aequipollent ergo ista: *non omnis non, aliquis: non aliquis non, omnis: non nullus non, aliquis non.* Subcontrariae reconciliandae essent omnino quomodo Contrariae, postponendo scilicet Negationem, si usus linguae ferret; sed quum Negatio neutri commode postponi possit Subcontrariarum (non Affirmanti, quod sic eadem esset cum sua Opposita, non sensu modo sed et verbis; nec etiam Neganti, quod sic admitteretur immediatus concursus duarum Negationum,) de earum conciliatione nulla datur regula.

Quaestiones Capitis Sexti.

1. De Aequipollentia communiter dicta.
2. De vi Negationis.
3. De Conciliatione Contradictoriarum.
4. De Conciliatione Contrariarum et Subcontrariarum.
5. De Conciliatione Subalternarum.

CAP. VII.

De Conversione earundem.

§. 1. Definitio Conversionis.

Conversio est mutatio Subjecti in locum Praedicati et e converso, manente eadem Qualitate Propositionis. In omni Conversione legitima requiruntur duo: Commutatio scilicet Terminorum, non quoad voces, sed quoad ordinem; et Illatio Convertentis ex Conversa. Est autem Propositio Conversa illa, cujus Termini transponuntur; Convertens vero ea, quae ex tali transpositione Terminorum infertur. In omni Conversione cavendum, ne Termini mutilati pro integris inferantur:

unde non sequitur, ‘ Aliquis homo videt caecum,’ ergo ‘ Aliquis caecus vidit hominem;’ sed inferendum est, ergo ‘ Aliquod videns caecum est homo.’

§. 2. Species Conversionis.

Conversionis tres sunt species; Simplex, per Accidens, per Contrapositionem. Atque his tribus modis omnes Propositiones possunt quidem converti; sed non ita, ut fiat debita Illatio. Conversio Simplex et per Contrapositionem sunt æquales; per Accidens est inaequalis. Simplex et per Accidens sunt finitae. Per Transpositionem est infinita. Doctrina legitimae Conversionis hoc disticho comprehenditur.

Feci simpliciter convertitur; *Eva* per Acci;
Cato per contra. Sic fit Conversio tota.

§. 3. Conversio Simplex.

Conversio Simplex est mutatio Subjecti in locum Praedicati et e contra, manente eadem Quantitate. Hoc modo convertuntur Universalis Negativa in Universalem Negativam, et Particularis Affirmativa in Particularem Affirmativam, notatæ per vocales E, I, in *ly Feci*, ut, ‘ Nullus homo est lapis,’ ergo ‘ Nullus lapis est homo;’ ‘ Aliquis homo est tyrannus,’ ergo ‘ Aliquis tyrannus est homo.’

§. 4. Conversio per Accidens.

Conversio per Accidens sive Attenuata est mutatio Subjecti in locum Praedicati et e contra, manente eadem Qualitate, sed mutata Quantitate: unde et Inæqualis Conversio dicitur. Hoc modo convertitur omnis Propositio Universalis in Particularem ejusdem Qualitatis, quod notatur per vocales E, A, in *ly Eva*. Ut ‘ Omnis homo est animal,’ ergo ‘ Aliquod animal est homo:’ ‘ Nullus homo est lapis,’ ergo ‘ Aliquis lapis non est homo.’

§. 5. Conversio per Contrapositionem.

Conversio per Contrapositionem est mutatio Subjecti in locum Praedicati et e contra, manente eadem Quantitate et Qualitate, sed mutatis Terminis finitis in infinitos. Hoc modo convertuntur Universalis Affirmativa in Universalem Affirmativam, et Particularis Negativa in Particularem Negativam, notatæ per vocales A, O, in *ly Cato*. Ut, ‘ Omnis homo est animal,’ ergo, ‘ Omne non animal est non homo:’ ‘ Aliquis homo non est tyrannus,’ ergo, ‘ Aliquis non tyrannus non est non homo.’

Quaestiones Capitis Septimi.

1. De Definitione Conversionis.
2. De Conversione Simplici.
3. De Conversione per Accidens.
4. De Conversione per Contrapositionem.

CAP. VIII.

De Modalibus.

§. 1. Modorum Numerus.

Modus est determinatio compositionis in Propositione respectu Materiae: sive simplicius, est Vox significans quomodo Prædicatum inest Subjecto. Sunt autem Modi primarii quatuor, Necesse, Impossibile, Contingens, et Possibile. Quod vero aliqui addunt Verum et Falsum, per se, per Accidens, id minus recte fit. Verum enim et Falsum determinant Propositionis Qualitatem magis quam Quantitatem ratione Materiae: per se vero et per Accidens ad ista reducuntur, per se ad Necessarium, per Accidens ad Contingens.

§. 2. Definitio Propositionis Modalis.

Propositio Modalis est, quae aliquo istorum Modorum afficitur. In omni Propositione Modali duo sunt, Modus et Dictum. Dictum est Propositio Categorica *de inesse*, cui Modus attribuitur. Modus est determinatio ejus ad Materiam: proinde Dictum habet rationem Subjecti, Modus Praedicati. Ut in ista, 'Necesse est hominem esse animal,' *ly* 'Homo est animal' Dictum est, et habet rationem Subjecti: *ly* Necesse Modus, et, quamvis loci ordine prior, habet rationem Praedicati.

§. 3. Ratio exprimendi Modos.

Modus enunciari potest vel adjective, ut 'Necesse est hominem esse animal:' vel adverbialiter, ut 'Homo necessario est Animal:' vel verbialiter, ut 'Contingit Socratem currere;' potestque collocari vel in principio, ut in primo; vel in medio, ut in secundo exemplo; vel in fine, ut 'Hominem esse animal necesse est;' et potest efficere sensum vel compositum, quum partes Dicti intelliguntur in eodem tempore; vel divisum, quum in diverso, ut 'Possibile est sedentem stare:' quod est falsum sensu composito, verum in diviso.

§. 4. Definitiones et vis Modorum.

Necessarium est quod non potest aliter esse: ut 'Hominem esse animal:' et habet vim Universalis Affirmativae. 'Impossibile est,' quod non potest ita esse: ut 'Hominem esse lapidem;'

et habet vim Universalis Negativae. Contingens est, quod ita est, sed potest non esse: ut 'Socratem philosophari;' et habet vim Particularis Affirmativae. Possibile est, quod non ita est, sed potest esse: ut 'Aquam esse calidam;' et habet vim Particularis Negativae.

§. 5. Quantitas Modalium.

Quantitas Modalium, si attendatur penes Dictum, et est Quantitas Materialis, est omnino ut in Categoricis Puris; sin penes Modum, et est Formalis, ea Universalis est, quae habet Modum universalem Necesse, vel Impossibile: Particularis quae particularem, Contingens vel Possibile: ut ista, 'Impossibile est aliquem hominem esse lapidem,' Particularis est ex parte Dicti, ex parte Modi Universalis.

§. 6. Qualitas Modalium.

Qualitas similiter, si attendatur penes Dictum, est ut in Puris: si penes Modum, ea affirmat quae habet Modum affirmantem, Necesse, vel Contingens; ea negat, quae negantem, Impossibile, vel Possibile: sin penes totam Modalem, ea Negativa est, in qua Modus formaliter negatur, Affirmativa, in qua non. Ut ista*, 'Impossibile est hominem non esse animal,' est Negativa ex parte Dicti, Negativa etiam ex parte Modi; sed secundum se totam Affirmativa.

§. 7. Veritas et Falsitas Modalium.

Modalis omnis vera est Necessaria, falsa omnis Impossibilis; nec datur medium. De Necessario vera est, cujus Materia Necessaria est: falsa, cujus Materia est Impossibilis vel Contingens. De Impossibili vera est, cujus Materia est Impossibilis; falsa cujus Materia est Necessaria vel Contingens. De Contingenti vera est, cujus Materia est Contingens: falsa, cujus Materia est Necessaria vel Impossibilis. De Possibili vera est, cujus Materia est Necessaria vel Contingens: falsa, cujus Materia est Impossibilis.

§. 8. Oppositio et Aequipollentia Modalium.

Modalium Oppositionem et Æquipollentiam fictitiis quibusdam vocabulis expressere Logici: *Purpurea, Iliace, Amabimus, Edentuli.* Quatuor cujuslibet vocabuli syllabae quatuor Modos ita significant; ut Possibile primae, Contingens secundae, tertiae Impossibile, Necessarium quartae respondeat; quatuor vero vocalium, quae in istis sunt dictionibus, A notat utrumque (Dictum scilicet et Modum) affirmari: U utrumque negari:

* In the First Edition, 'Ut ista, 'Non necesse est hominem currere,' est Affirmativa ex parte Dicti, Affirmativa etiam ex parte Modi; sed secundum se totam Negativa.'

E affirmari Modum, negari Dictum: I negari Modum, Dictum affirmari: juxta versus,

Destruit U totum, sed A confirmat utrumque;
Destruit E Dictum, destruit I que Modum.

Quibus praemissis, totum negotium sine regularum ambitu ex subjecto Schemate conspici potest. §. 9. Schema Oppositionis et Aequipollentiae Modalium.

Pur-	Non possibile non	Non possibile	*I-*
pu-	Non contingens non	Non contingens	*li-*
re-	Impossibile non	Impossible	*a-*
a	Necesse	Necesse non	*ce*
A-	Possibile	Possibile non	*E-*
ma-	Contingens	Contingens non	*den-*
bi-	Non impossibile	Non impossibile non	*tu-*
mus	Non necesse non	Non necesse	*li*

In quo Schemate aequipollent quae una aliqua dictione continentur; opponuntur vero ad imum, summum, latera, et §. 10. Expositio Schematis. oppositos angulos eodem prorsus modo, quo contingere in Puris Categoricis Oppositionem ostensum retro est suo loco. Contrariantur ergo *Purpurea, Iliace:* Subcontrariantur *Amabimus, Edentuli,* atque iterum, *Iliace, Amabimus:* subalternantur *Purpurea, Amabimus,* atque iterum *Iliace, Edentuli.* Respice *, bone Lector, Pararum Oppositiones et Aequipollentias, ne actum agatur.

De Conversione vero Modalium† nihil hic praecipio; nec enim libet subtilitatibus parum necessariis, plusque habituris operae quam fructus, creare studiosis molestiam inutilem. Consulat, qui volet, Aristotelem, Analyt. Prior. lib. 1, cap. 3.‡

Quaestiones Octavi Capitis.

1. De Modis et Modalibus in genere.
2. De Modis et Modalibus in specie.
3. De Quantitate Modalium.

* In the First Edition: 'Respice Purarum Oppositiones et Aequipollentias. Omnia quadrant mire.'

† In the First Edition this paragraph stood: 'Conversio Modalium spectatur solummodo ex parte Dicti: proinde nec differt a Conversione Purarum, nisi solum in Negativis de Contingenti; quae, si sint Particulares, convertuntur simpliciter, nullo modo convertuntur, si sint Universales.'

‡ 'Consulat—cap. 3.' added in the Third Edition.

4. De Qualitate Vocis Modalium.
5. De Qualitate Rei Modalium.
6. De Oppositione Modalium.
7. De Aequipollentia Modalium.
8. De Conversione Modalium.

CAP. IX.

De Exponibilibus.

§. 1. Propositiones Exponibiles.

SUNT praeter has et aliae etiam secundario dictae Modales: in quibus dispositio Praedicati cum Subjecto suo quodammodo determinatur syncategorematica aliqua particula, sed minus nobili. Summularii Exponibiles propterea vocant, quod obscurae quum sint, habeant singulae per alias plures magis perspicuas, quae eminenter in eis continentur, exponi. In iis praecipue sunt Exclusiva, Exceptiva, et Reduplicativa. Reliquas, quod exigui sint usus, memores Compendium esse quod scribimus, facile negligimus.

§. 2. Propositio Exclusiva.

Propositio Exclusiva est, in qua repetitur Syncategorema Exclusivum, qualia sunt *solum, tantum, praecise,* &c. Ut 'Solum homo est rationalis.'

Estque ea exclusiva vel
- Praedicati; quum signum exclusivum tenetur ex parte Praedicati, et determinat illud: ut, 'Elementa sunt tantum quatuor;' et dicitur Propositio dè Excluso Extremo.*
- Subjecti; quum signum exclusivum tenetur ex parte Subjecti, et modificat totam Propositionem: ut, 'Tantum homo est risibilis;' et dicitur absolute Propositio Exclusiva.

§. 3. Propositio Exclusiva.

Propositio de Excluso Extremo exponitur auferendo signum, et removendo a Praedicato quemcunque alium numerum, aut rem, prout casus exigit: ut ista, 'Elementa sunt tantum quatuor,' exponitur sic, 'Elementa sunt quatuor, et non plura.' Propositio Exclusiva Subjecti, etsi possit aliter, simplicissime tamen exponitur per Universalem Affirmativam transpositis Terminis: ut ista, 'Solus homo est risibilis;' exponitur sic, 'Omne risibile est homo;' et consimiliter de reliquis, mutatis mutandis.

* 'Extremo.' In and after the Fifth Edition, 'Termino.'

§. 4. Propositio Exceptiva.

Propositio Exceptiva est, in qua reperitur Syncategorema Exceptivum, qualia sunt *nisi, praeterquam, praeter, excepto,* &c. ut 'Omne animal praeter hominem est irrationale.' In omni Exceptione legitima Terminus exceptus debet esse angustior Termino excipiente, sive a quo fit Exceptio, et sub eo contineri; ac etiam debet Terminus excipiens supponere distributive.

§. 5. Expositio Exceptiva.

Exponitur Exceptiva per duas Exponentes; quarum prior debet esse ejusdem Quantitatis et Qualitatis de Termino excluso in Subjecto cum ipsa Exceptiva; altera diversae et Quantitatis et Qualitatis, in qua Subjectum sit Terminus exceptus, Praedicatum idem quod totius Exceptivae: ut ista, 'Omne animal praeter hominem est irrationale,' exponitur per istas, 'Omne animal aliud ab homine est irrationale,' et 'Aliquis homo non est irrationalis;' et eodem modo reliquae, mutatis mutandis.

§. 6. Propositio Reduplicativa.

Propositio Reduplicativa est, in qua reperitur Syncategorema Reduplicativum: qualia sunt *qua, quatenus, in quantum,* &c. ut, 'Homo qua homo est rationalis:' dicitur et Restrictiva, et Limitativa Propositio.

Reduplicatio alia est

- Uniformis, quae et Simplex sive Specificativa dicitur; quum fit Reduplicatio secundum idem nomen: ut, 'Homo qua homo est rationalis;' atque ista Reduplicatio non fit nisi in essentiali praedicatione, ubi Praedicatum convenit Subjecto quatenus ipsum.
- Difformis, sive Composita, quum fit Reduplicatio per diversum nomen; sive id sit generis, et Generica dicitur: ut, 'Homo qua animal est sensibilis;' sive partis, et Partialis vel Synecdochica dicitur: ut, 'Homo quantum ad animam est immortalis:' sive accidentis, et Accidentalis dicitur: ut, 'Socrates quatenus Philosophus disputat.'

§. 7. Expositio Reduplicativa.

Exponitur Reduplicatio per quatuor Exponentes: quarum prima principale Praedicatum attribuit Subjecto; secunda Reduplicativum attribuit Subjecto; tertia Praedicatum principale universaliter attribuit Reduplicativo; quarta est Causalis inferens principale Praedicatum ex Reduplicativo: ut ista, 'Homo

qua animal est sensibilis,' exponitur per istas, 'Homo est sensibilis,' et 'Homo est animal,' et 'Omne animal est sensibile,' et 'Quia est aliquid animal, ipsum est sensibile.' Consimiliter de Negativis, et aliis omnibus, mutatis mutandis. Ita secundum Summularios; sed expeditius res tota peragetur, nec minus commode, exponendo simpliciter per unam tantum Causalem: sic ista, 'Homo qua animal est sensibilis,' exponetur sic, 'Quia homo est animal, propterea est sensibilis.

Quaestiones Capitis Noni.

1. De Exponibilibus in genere.
2. De Exclusivis.
3. De Exceptivis.
4. De Reduplicativis.
5. De aliis Exponibilibus.*

CAP. X.

De Hypotheticis.

§. 1. Hypothetica in genere.

Propositio Composita, sive Hypothetica late, est quae constat ex pluribus Categoricis per conjunctionem aliquam unitis. Estque ea duntaxat triplex: Conditionalis, sive Hypothetica stricte, Copulativa, et Disjunctiva. Causalis enim et Rationalis ad Conditionalem; Adversaria et Comparativa, et Significativa loci aut temporis, ad Copulativam referuntur.

§. 2. Conditionalis.

Propositio Conditionalis, sive Hypothetica stricte, est in qua plures Categoricae uniuntur per conjunctionem Conditionalem: ut, 'Si homo sit rationalis, est risibilis.' Referuntur huc Causalis: ut, 'Quia homo est rationalis, est risibilis;' et Rationalis, ut 'Homo est rationalis, ergo risibilis:' nisi Rationalis Argumentationibus potius annumeranda sit, utpote apertum Enthymema, quam Propositionibus. Omnis Conditionalis habet vim illativam: unde Categoricarum prior, quae habet rationem inferentis, Antecedens, posterior, quae illatae, Consequens dicitur.

§. 3. Copulativa.

Propositio Copulativa est in qua plures Categoricae uniuntur per conjunctionem copulativam: ut, 'Homo est rationalis, et brutum irrationale.' Referuntur huc Adversativa: ut, 'So-

* This fifth Question was added in the Third Edition.

crates, etsi non sit Orator, est tamen Philosophus;' et Comparativa; ut, 'Socrates tam est doctus quam Plato;' et significativa loci: ut, 'Ubi Socrates legit, Plato disputat;' aut temporis: ut, 'Dum Socrates legit, Plato disputat.'

Proprie tamen loquendo,* et secundum doctrinam Aristotelis, Propositio Copulativa non debet censeri in hac classe, nec in Hypotheticis numerari. Copulativa enim non est una Propositio, sed plures Categoricae, unitae quidem specie tenus et quoad vocem, sed sine ulla σχέσει ipsarum inter se quoad rem ipsam. Nec valet omnino ad Syllogismum, sicut valent Conditionalis et Disjunctiva; neque enim datur Syllogismus Copulativus, sicut dantur Conditionalis et Disjunctivus; sed ejus usus est solum in Inductionibus et Exemplis, ubi ex pluribus Propositionibus aequalibus colligitur Conclusio.

§. 4. Disjunctiva.

Propositio Disjunctiva est, in qua plures Categoricae uniuntur per conjunctionem disjunctivam: ut, 'Aut dies est, aut nox est.'

§. 5. Veritas et falsitas Conditionalis.

Veritas et falsitas Conditionalis non pendet ex veritate aut falsitate partium, vel unius, vel utriusque, sed ex bonitate aut malitia Consequentiae. Proinde vera est, in qua Consequens sic ab Antecedente dependet, ut sit necessaria consecutio, licet alterum vel utrumque sit falsum: ut, 'Si homo est lapis, est insensibilis:' falsa, in qua non est necessaria consecutio Consequentis ex Antecedente, licet utrumque sit verum: ut, 'Si Sol lucet, Socrates currit.' Sed in Causali, et Rationali, praeter necessitatem consequendi, requiritur veritas utriusque partis, atque ulterius etiam ut veritas Antecedentis sit causa veritatis Consequentis: ut, 'Quia Sol lucet, dies est:' quod supponit utrumque, scilicet et lucere Solem, et diem esse, ac insuper illud esse causam hujus.

§. 6. Veritas et falsitas Copulativae et Disjunctivae.

Veritas Copulativae pendet ex veritate omnium partium: proinde vera est, cujus omnes partes sunt verae: ut 'Socrates est homo, et animal, et corpus:' falsa, cujus aliqua pars falsa est, licet reliquae sint verae: ut 'Et dies est et nox.' Veritas Disjunctivae pendet ex veritate alicujus partis: proinde vera est, cujus una aliqua pars est vera, licet reliqua sit falsa: ut, 'Aut dies aut nox est:' falsa, cujus omnes partes sunt falsae; ut, 'Socrates vel est asinus vel lapis.'

* 'Proprie tamen loquendo—colligitur Conclusio.' This paragraph was inserted in the Third Edition.

§. 7. Oppositio Hypotheticarum.

Hypotheticae Quantitatem non habent proprie, nec Qualitatem, praeter quas a suis Categoricis habent: proinde nec eas habent Oppositiones, nec Aequipollentias, quas Categoricae. Unius tantum sunt capaces Oppositionis Contradictoriae, quae fit praeposita particula negationis toti Hypotheticae: unde isti, 'Si Socrates currit, est animal,' contradicit ista, 'Non si Socrates currit, est animal.' Pari modo se res* habet et in Copulativis ac Disjunctivis.

Quaestiones Capitis Decimi.

1. De Hypothetica late.
2. De Hypothetica stricte, sive Conditionali.
3. De Copulativa.
4. De Disjunctiva.
5. De Oppositione Hypotheticarum.

* 'res.' This word is omitted in the Editions subsequent to the First.

LOGICAE ARTIS COMPENDIUM.

LIBER TERTIUS.

CAP. I.

De Argumentatione.

§. 1. Discursus duplex.

DISCURSUS, tertius humanae mentis actus et perfectissimus est: eum dirigit tertia Logicae pars, quae tradit instrumenta Discursus, Argumentationem et Methodum, quarum Argumentatio discurrit inferendo, Methodus ordinando.

§. 2. Definitio Argumentationis.

Argumentatio est Oratio problemati per illationem faciens fidem. Problema est Propositio quaesita sive Quaestio* quae probanda est; quae eadem postquam illative probata est, Conclusio dicitur, et sequitur notam illativam. Quod eandem praecedit totum,† dicitur Antecedens, et infert Consequens sive Conclusionem. Nota illativa est communiter *Ergo:* interdum dictio aliqua ei aequivalens, ut, *Igitur, Proinde,* &c; et in ea consistit Argumentationis nexus omnis: etsi quandoque ad sermonis elegantiam non exprimatur.

§. 3. Consequentia duplex.

Consequentia alia est

- Materialis: quando Consequens infertur ex Antecedente, non propter modum colligendi, sed sola vi Terminorum, qui sunt Materia Argumentationis: ut 'Socrates est risibilis, ergo, Aliquis homo est rationalis;' non enim teneret similis consequentia mutatis Terminis sic, 'Socrates est risibilis, ergo Aliquis homo currit.'
- Formalis: quando Consequens infertur ex Antecedente propter ipsum modum colligendi, qui est Forma Argumentationis:‡ ut 'Omne rationale est risibile, Omnis homo est rationalis, ergo Omnis homo est risibilis.' Teneret enim similis Consequentia in quibuslibet Terminis, eodem modo dispositis, quantumlibet alias dissentaneis.

* 'sive Quaestio' inserted in the Second Edition.

† 'Quod eandem praecedit totum.' In the latest Editions, 'Totum quod eandem praecedit.'

‡ 'qui est Forma Argumentationis' inserted in the Second Edition.

§. 4. Principia bonae Consequentiae.

Principia generalia bonae Consequentiae sunt ista duo. Ex vero nil nisi verum sequitur: proinde nec falsum nisi ex falso sequi potest. Ex falso et falsum sequi potest, et verum: unde sequitur, Consequens verum posse inferri vel a falso, vel a vero Antecedente. Hinc versus,

Ex falsis falsum, verumque aliquando sequetur.
Ex veris possunt nil nisi vera sequi.

§. 5. Argumentationis Species.

Argumentatio potest considerari vel quoad formam et modum colligendi, quae generalior est consideratio, vel quatenus* restringitur ad certam materiam, ut suo loco videbitur. Argumentationis Species solent assignari quatuor; Syllogismus, Inductio, Enthymema, Exemplum; sed ad duas omnino possunt referri, quum Enthymema non sit nisi Syllogismus quidam imperfectus, nec Exemplum nisi imperfecta Inductio. Quin et minus principales, quae vocantur, Argumentationes, aut nullius sunt usus, aut ad Syllogismum reducuntur: ut Sorites, et Dilemma, qui sunt Syllogismi quidam redundantes; Sorites Categoricus; Dilemma Hypotheticus.

Quaestiones Capitis Primi.

1. De Analyticis Aristotelis.†
2. De Definitione Argumentationis.
3. De bona et mala Consequentia.
4. De Speciebus Argumentationis.

CAP. II.

De Partibus Syllogismi.

§. 1. Definitio Syllogismi.

Syllogismus est Oratio, in qua, quibusdam positis et concessis, necesse est aliud sequi praeter et propter ea quae posita sunt et concessa. Est is‡ duplex; Categoricus, cujus omnes Propositiones sunt Categoricae; et Hypotheticus, cujus aliqua saltem est Hypothetica late. Utriusque potest considerari tum materiale, tum formale; sed de Hypotheticis suo loco.

* In the First and Second Editions, 'quoad restringitur.'

† This first Question was inserted in the Third Edition.

‡ 'Est is.' In some of the latest Editions, 'Estque.'

§. 2. Materia Syllogismi duplex.

Materia Syllogismi
- Remota, sunt Simplices Termini, qui in Propositionibus Syllogismi subjiciuntur et praedicantur.
- Proxima, sunt Propositiones, quae ex ejusmodi Terminis conficiuntur.

Utraque Materia, remota et proxima, ternario numero ita continetur ut, quum sint tres Propositiones totidemque Termini, singulae Propositiones duos Terminos habeant, singuli Termini bis in totius Syllogismi Propositionibus reperiantur.

Termini Syllogismi sunt tres, Major, Minor, et Medius. Medius Terminus dicitur Aristoteli simpliciter Terminus, nonnullis Argumentum, plerisque et communiter Medium (ratione scilicet usus, non situs ;) reliqui Extremitates sive Extrema dicuntur. Major Terminus, sive Majus Extremum, est Praedicatum Quaestionis: Minor Terminus, sive Minus Extremum, est Subjectum Quaestionis: Medium, sive Argumentum, est Terminus extra Quaestionem, ejus Praedicatum cum Subjecto uniens.

§. 3. Propositiones Syllogismi.

Propositiones Syllogismi sunt tres; Major, Minor, et Conclusio. Conclusio, quae et Complexio, est pars Syllogismi consequens illata ab Antecedente, Majore scilicet et Minore Propositione, quae propterea Praemissae dicuntur. Praemissarum Major Propositio, quae et *κατ' ἐξοχήν* simpliciter Propositio dicitur, est, in qua Medium cum Majore Extremo conjungitur: Minor Propositio, quae et Assumptio, in qua Medium cum Minore Extremo conjungitur: ut in ista, 'Omne animal est sensibile: Homo est animal, ergo homo est sensibilis;' *ly* sensibile est Major Terminus, *ly* homo Minor, *ly* animal Medius; *ly* 'Omne animal est sensibile' Major Propositio, *ly* 'Homo est animal' Minor, *ly* 'Homo est sensibilis' Conclusio.

§. 4. Ordo Propositionum.

Major Propositio fere primum locum obtinet, Minor secundum, Conclusio novissimum in Syllogismo; iste enim est ordo maxime naturalis. Falluntur tamen qui in Scholis Propositiones secundum hunc ordinem perpetuo metiuntur; contingit enim non raro per crypticam Propositionum transpositionem, ut ordo naturalis varie invertatur; quod, cum quatuor aliis modis fiat, tum frequentius transpositis Majore et Minore. Judicandae proinde sunt ex Terminis qui nunquam fallunt, non ex ordine.

§. 5. Canones partium Syllogismi.

1. In Syllogismo sint* tres tantum Termini. Ubi aut quartus novus Terminus admittitur, aut mutatur significatio vel suppositio alicujus e tribus, vitiosus fit Syllogismus.

2. Medium Conclusionem ne ingrediatur. Nec totum scilicet nec aliqua ejus pars.

3. Conclusio semper sequatur deteriorem partem. Est autem debilior, sive deterior Universali Particularis, et Negativa Affirmativa.

4. Ne esto plus minusve in Conclusione, quam in Praemissis †.

§. 6. Syllogismi Species.

Distribuitur Syllogismus, quoad Qualitatem, in Affirmativam et Negativam: quoad Quantitatem, in Universalem, Particularem, Indefinitam, et Singularem. Attenditur autem Quantitas et Qualitas Syllogismi omnino penes Conclusionem: ita ut, quomodocunque se habeant Praemissae, ille Syllogismus haberi debeat Affirmativus, cujus Conclusio est affirmativa; et Universalis, cujus Conclusio est Universalis.

Quaestiones Capitis Secundi.

1. De Syllogismi nomine et‡ definitione.
2. De tribus Syllogismi Terminis.
3. De tribus Syllogismi Propositionibus.
4. De Crypsi Syllogistica.§
5. De variis Syllogismorum Speciebus, et Divisionibus.‖

CAP. III.

De Fundamento Formae Syllogisticae.

§. 1. Regula Propositionis.

Fundamentum Formae et Dispositionis Syllogisticae situm est in illa veritate, naturae lumine satis perspecta: 'Quaecunque duo in aliquo tertio ¶convenirent, eadem et inter se convenire.' Hinc duplex illa nobilissima Regula, quam vocant

* 1. 'In Syllogismo, &c.' The First and Second Editions prefixed here, 'De Syllogismi partibus observentur ista.'

† 'in Praemissis.' In the First and Second Editions the Chapter ends with these words.

‡ 'nomine et' inserted in the Third Edition.

§ In the First and Second Editions, 'De Crypsi Syllogistica per inversionem partium.'

‖ Question 5 was added in the Third Edition.

¶ 'convenirent.' In some of the latest Editions 'conveniunt.'

Dictum de Omni et Nullo: quorum Dictum de Omni fundamentum est Syllogismorum Affirmativorum, Dictum de Nullo Negativorum.

§. 2. Dictum de Omni et Nullo.

Dictum de Omni est hujusmodi: Quidquid affirmatur Universaliter de aliquo Subjecto, affirmari necesse est de iis quae sub eo continentur. Dictum de Nullo hujusmodi: Quidquid negatur Universaliter de aliquo Subjecto, negari necesse est de iis quae sub eo continentur. Necessitas illationis ab hoc Dicto de Omni et Nullo vim suam habet omnem, eamque in omnibus Modis et Figuris parem; sed evidens est illa necessitas in Modis tantum Primae Figurae directis, qui propterea Perfecti dicuntur: reliquorum evidentia necesse habet ostendi per Reductionem ad istos, et propterea Imperfecti habentur.

§. 3. Corollaria.

Ex hoc Dicto, velut principio, sequuntur tanquam corollaria, duae Syllogismorum Regulae generales.

1. Ex utraque Praemissa Particulari nihil sequitur. Repugnat enim Dicto de Omni et Nullo, quo requiritur ut altera saltem Praemissarum sit Universalis.

2. Ex utraque Praemissa Negativa nihil sequitur. Necesse est enim Medium Terminum cum altero Extremorum consentire: quod nisi in Affirmativa Propositione fieri non potest. Utramquê Regulam disticho complectuntur:

Syllogizari non est ex Particulari;
Neque Negativis: recte concludere si vis *.

§. 4. Syllogismorum virtutes.

Tradidit† Aristoteles Syllogismorum sex quasdam virtutes sive potestates, itemque vitia sive imbecillitates totidem. Sunt autem illae potestates;

1. Plura concludendi: in qua fundantur Modi Syllogismorum Indirecti.

2. Ex falsis verum colligendi.

3. Probandi per circulum: quum scilicet ex Conclusione et altera Praemissarum conversa, infertur reliqua.

4. Evertendi per Conversionem: quum scilicet ex opposito Conclusionis et altera Praemissarum evertitur reliqua.

5. Deducendi ad impossibile: quam explicamus infra, cap. v.

* 'si vis'. With this Distich the Chapter ended in the First and Second Editions.

† 'Tradidit.' So in the Third Edition: afterwards 'Tradit.'

6. Concludendi ex oppositis: quum scilicet ex Praemissis, aut verbo tenus aut re ipsa oppositis, Conclusio falsa colligitur; quod fit in Modis tantum Negativis Secundae et Tertiae Figurae.

§. 5. Syllogismorum vitia.

Illa vero sex vitia sive imbecillitates Syllogismorum sunt.

1. Petitio Quaesiti: quum id sumitur ad probationem, quod est in Quaestione.

2. Non propter hoc falsum accidere*: quum in deductione ad impossibile hypothesis sumpta ita se habet, ut vel ea dempta nihilominus accidat impossibile ex reliquis Propositionibus.

3. Falsa Ratio: quum ex Propositionibus (Syllogismi vel Prosyllogismi) falsitas irrepit in Conclusionem. Nam semper prima falsitas est causa sequentium.

4. Impedimentum Catasyllogismi: quia, nisi concedamus duas Propositiones in quibus idem Terminus reperitur, non potest contra nos concludi Syllogistice.

5. Impedimentum Elenchi: quia, nisi concedamus Propositionem aliquam Universalem aut Affirmativam, non potest Thesis nostra everti.

6. Deceptio: qua contingit ut, aliquid scientes, fallamur tamen: quoties scilicet eandem rem, sed diversis respectibus, et sciamus et ignoremus.

De istis omnibus cum potestatibus, tum imbecillitatibus Syllogismorum, consulat qui volet fuse disserentem Aristotelem in secundo libro Priorum Analyticorum.

Quaestiones Capitis Tertii.

1. De Regula Propositionis.
2. De Dicto de Omni et Nullo.
3. An ex puris Particularibus vel Negativis aliquid efficiatur?
4. De Syllogismorum potestatibus †.
5. De Syllogismorum imbecillitatibus.

* 'accidere.' So in all Editions subsequent to the Third, which has 'accedere.'

† Questions 4 and 5 were inserted in the Third Edition.

CAP. IV.

De Tribus Syllogismorum Figuris.*

§. 1. Forma Syllogismorum duplex.

Duplici Syllogismorum Materiae duplex respondet Forma: Figura Scilicet et Modus. Horum Figura respicit Terminos, Materiam remotam; Modus Propositiones, Materiam proximam.

§. 2. Tres Syllogismorum Figurae.

Figura est debita Medii Termini cum Extremis dispositio quoad subjectionem et praedicationem. Estque ea triplex, pro triplici Medii dispositione.

Vel enim Medium
- Praedicatur de uno Extremorum et subjicitur alteri; quae est dispositio maxime naturalis, et cum necessitate parit etiam evidentiam: ut in Prima Figura, ubi Medium est Subjectum in Majore, et Praedicatum in Minore Propositione.
- Praedicatur de utroque: ut in Secunda Figura, ubi Medium est Praedicatum in utraque Praemissa.
- Subjicitur utrique: ut in Tertia Figura, ubi Medium est Subjectum in utraque Praemissa; juxta versum,

Sub. Prae. Prima; bis Prae. Secunda; Tertia bis Sub.

§. 3. Modi Divisio.

Modus est apta Propositionum ordinatio quoad Quantitatem et Qualitatem.

Modus alius est
- Directus, in quo infertur Conclusio directe et immediate sequens a Praemissis, et factum cognoscitur, quoties in Conclusione Major Terminus praedicatur de Minori.
- Indirectus, in quo infertur Conclusio, non quae ex Praemissis immediate sequitur, sed quae vi Conversionis sequitur ex illa. Id factum cognoscitur, quoties in Conclusione Minor Terminus praedicatur de Majore.

* So in the first Three Editions. Afterwards, 'De Syllogismorum Figuris.'

§. 4. Modorum numerus.

Modi sunt omnino distincti 16, qui multiplicati secundum triplicem Figuram faciunt 48; suntque majore adhuc numero si addantur Indirecti. Sed ex illis 16 octo sunt prorsus inutiles; scilicet EE, EO, IE, II, IO, OE, OI, OO, quod adversantur Dicto de Omni et Nullo, et Regulis superiore cap. parag. 3. datis, nisi quod* IE indirecte concludat in *Frisesmo*. Reliqui octo utiles sunt; scilicet AA, AE, AI, AO, EA, EI, IA, OA; habentque in Figuris locum ita ut quatuor in Prima, totidemque in Secunda, in Tertia sex Modi disponantur, omnes directi: qui cum quinque Primae Figurae indirectis his versiculis continentur:

1. Barbara, Celarent, Darii, Ferio; Baralipton, Celante, Dabitis, Fapesmo, Frisesmorum.
2. Cesare, Camestres, Festino, Baroco: 3. Darapti, Felapton, Disamis, Datisi, Bocardo, Ferison.

In quibus vocabulis tres syllabae totidem signant Propositiones; prima Majorem; secunda Minorem; ultima Conclusionem; et propria cujusque syllabae vocalis Quantitatem et Qualitatem Propositionis per syllabam significatae ostendit.

§. 5. Regulae Figurarum Speciales.

Primae Figurae quatuor sunt Modi directi, quinque indirecti, in primis duobus versiculis comprehensi. In hac Figura Conclusio est libera: Major Universalis, ubique Minor Affirmativa. Secundae Figurae sunt quatuor Modi directi ab initio tertii versus: in hac Figura, Minor est libera, Major ubique Universalis, Conclusio Negativa. Tertiae Figurae sunt sex Modi directi; in reliquo tertii, et in toto quarto versu comprehensi: in hac Figura Major est libera, Minor ubique Affirmativa, Conclusio Particularis. Sunt et in Secunda et Tertia Figura Modi indirecti, sed minoris usus; qui propterea negliguntur a plerisque.

* 'nisi quod—*Frisesmo*' inserted in the Third Edition.

§. 6. Exempla Figurarum.

Exemplum Syllogismi in Figura,

1ma.
- *Bar-* Omne rationale est risibile.
- *ba-* Omnis homo est rationalis: ergo
- *ra.* Omnis homo est risibilis.

2da.
- *Ces-* Nullus justus est crudelis.
- *a-* Omnis tyrannus est crudelis: ergo
- *re.* Nullus tyrannus est justus.

3tia.
- *Da-* Omnis homo est rationalis.
- *rap-* Omnis homo est risibilis: ergo
- *ti.* Aliquod risibile est rationale.

Syllogismi et in reliquis Modis ad horum rationem formari possunt, servata recta dispositione Terminorum, et Quantitate et Qualitate Propositionum.

Quaestiones Capitis Quarti.

1. De triplici Syllogismorum Figura.
2. De Modorum numero.
3. De prima Figura et ejus Modis.
4. De secunda Figura et ejus Modis.
5. De tertia Figura et ejus Modis.
6. De Modis Figurarum indirectis.

CAP. V.

De Reductione Syllogismorum.

§. 1. Definitio Reductionis.

Reductio est mutatio Syllogismi quoad formam, ut in imperfectis Modis necessitas illationis fiat ex inevidenti evidens. Reducuntur ergo Syllogismi Imperfecti ad Perfectos. Perfecti sunt, qui in quatuor directis Modis Primae Figurae concluduntur: imperfecti, qui in reliquis Modis, aut Figuris.

§. 2. Reductio duplex.

Reductio vel est
1. Ostensiva; fitque sola Propositionum Conversione, aut transpositione.
2. Ad impossibile; estque quum adversarius ad impossibile aliquod aut absurdum cogitur.

§. 3. Usus literarum in Reductione.

Ad Reductionem observandae sunt in Modorum nominibus initiales quatuor literae B, C, D, F, totidemque intermediae, S, P, M, C. Initiales ostendunt ad quem Modum Primae Figurae quilibet Modus sit reducendus: ad eum scilicet qui eandem habet Initialem: ut *Baroco* ad *Barbara*, *Disamis* ad *Darii* &c.

Intermediae ostendunt modum Reductionis; ita ut S notet Propositionem esse convertendam simpliciter; P convertendam esse per Accidens; M Propositiones esse transponendas; C Modum reducendum esse per deductionem * ad impossibile: juxta versus,

S vult simpliciter verti: P vero per Acci.
M vult transponi; C per impossibile duci.

Illud tamen notandum, literam intermediam ad Syllabam vocalis praecedentis pertinere semper, non sequentis.

§. 4. Exemplum Reductionis Ostensivae.

Exemplum Ostensivae Reductionis sit Modus *Disamis* Tertiae Figurae: cujus initialis D ostendit eum reducendum ad *Darii;* M transponendas Praemissas: S in prima et ultima syllaba simpliciter convertendas Majorem et Conclusionem, hunc in modum.

Dis- Aliquis tyrannus est injustus.
am- Omnis tyrannus est crudelis: ergo
is. Aliquis crudelis est injustus.

Da- Omnis tyrannus est crudelis.
ri- Aliquis injustus est tyrannus: ergo
i. Aliquis injustus est crudelis.

§. 5. Exemplum Reductionis per impossibile.

Exemplum Reductionis per impossibile sit Modus *Baroco* Secundae Figurae: cujus Initialis B ostendit reducendum ad *Barbara:* C reducendum per impossibile. Fit autem talis Reductio, quum ex Contradictoria Conclusionis cum altera Praemissarum infertur Contradictoria alterius Praemissae; Minoris scilicet in Secunda Figura, Majoris in Tertia; juxta versus,

Servat Majorem, mutatque Secunda Minorem;
Tertia Majorem mutat, servatque Minorem.

Reducitur ergo *Baroco* hunc in modum.

Ba- Omne rationale est risibile.
roc- Aliquod animal non est risibile: ergo
o. Aliquod animal non est rationale.

Bar- Omne rationale est risibile.
ba- Omne animal est rationale: ergo
ra. Omne animal est risibile.

* 'deductionem ad.' Inserted in the Third Edition.

§. 6. Usus Reductionis per impossibile.

Usus talis Reductionis est, ut qui, concessis Majore et Minore, negat ex illis sequi Conclusionem in Modis Secundae aut Tertiae Figurae, aut indirectis Primae, per absurdam Conclusionem alteri concessarum contradictoriam, ex contradictoria Conclusionis illatam, cogatur tandem agnoscere colligendi necessitatem, quam negabat in illis Modis. Atque omnis ejusmodi Argumentatio ducens ad impossibile nititur duobus istis fundamentis: Contradictoriarum alteram perpetuo esse veram, alteram falsam; et, Ex veris nisi vera sequi non posse.

§. 7. Reductio omnium imperfectorum Modorum per impossibile.

Soli ex omnibus Modis *Baroco* et *Bocardo* signantur litera C: quod illae non alio modo reduci possint, quam per impossibile: non quod illae solae ita reducantur. Nam et Imperfecti omnes reducuntur per impossibile, quamvis non semper ad Modum suae Initialis. Id quod aliqui conati sunt istis vocibus exprimere, *Nesciebatis, Odiebam, Letare, Romanis,* in quibus quatuor vocales denotant quatuor perfectos Modos, pro ratione Quantitatis et Qualitatis Conclusionum per illas vocales signatarum: scilicet A *Barbara,* E *Celarent,* I *Darii,* O *Ferio.* Deinde tot syllabae tot Modos designant, idque vulgato ordine: ita ut *ly Nesciebatis* significet quinque indirectos Primae: *ly Odiebam* quatuor Secundae: *ly Letare, Romanis* sex Tertiae Figurae Modos. Ergo in *ly Romanis,* prima syllaba *Ro* ostendit quartum Modum Tertiae Figurae, scilicet *Datisi,* reducendum esse ad *Ferio.*

§. 8. Reductio perfectorum Modorum ad perfectissimos.

Nec Imperfecti solum ad Perfectos, sed et ex Perfectis particulares et minus perfecti ad universales et perfectissimos: hoc est, *Darii* et *Ferio* ad *Barbara* aut *Celarent* reducuntur per impossibile: licet non immediate. Reducuntur enim *Darii* ad *Camestres,* et *Ferio* ad *Cesare* Figurae Secundae Modos per impossibile, eo pacto quo reducuntur Modi Secundae Figurae ad Modos Primae: et tum postea reducuntur ostensive ad *Celarent* in Prima.

Quaestiones Capitis Quinti.

1. De Definitione et Usu Reductionis.
2. De Reductione Ostensiva, et ad impossibile.*
3. De Reductione Indirectorum Primae Figurae.†

* 'et ad impossibile.' Added in the Third Edition.

† 'Primae Figurae.' In the First and Second Edition there was subjoined 'per impossibile.'

4. De Reductione Modorum Secundae Figurae.*
5. De Reductione Modorum Tertiae Figurae.
6. De Reductione perfectorum Primae Figurae ad perfectissimos.
7. De resolutione Syllogismorum unius Figurae in aliam.†

CAP. VI.

De Inventione Medii Termini.

§. 1. Usus hujus doctrinae.

Copia argumentorum ad quodvis problema concludendum pendet ex inventione aptorum Mediorum: de qua, quantum ad Figuras, dari possunt Regulae quaedam generales Figurarum ac Modorum rationi accommodatae; Speciales enim Regulae ex natura Thematum sive Terminorum Problematis ex Locis Topicis colligendae sunt.

§. 2. Medii inveniendi ratio ad Extrema.

Quidquid potest esse Medium in aliquo Syllogismo, erit necessario alterius Extremorum quae in Problemate seu Conclusione continentur, aut Antecedens, aut Consequens, aut Repugnans. Antecedens alicujus Termini est, quod potest ei universaliter subjici: Consequens, quod potest de eo universaliter praedicari: Repugnans, sive extraneum, quod nec ei subjici potest, nec de eo praedicari. Horum autem singula considerari debent ratione habita ad utrumque Extremum; Majorem scilicet Terminum et Minorem. Quorum Major Praedicatum est Conclusionis, Minor Subjectum.

§. 3. Regulae inveniendi Medium.

Ad inveniendum ergo Medium probandae cuivis Conclusioni aptum, observentur Regulae.

1. Si concludenda sit Universalis Affirmativa, quaerendum tale Medium, quod sit Antecedens Majoris Extremi, et Consequens Minoris; et fiet Syllogismus in *Barbara*.

2. Si Particularis Affirmativa, quaerendum Medium, quod vel sit Antecedens Majoris, et Consequens Minoris, et erit Syllogismus in *Darii:* vel Antecedens utriusque, et erit in *Darapti, Disamis,* aut *Datisi.*

3. Si Universalis Negativa, quaerendum Medium, quod vel sit Repugnans Majoris, et Consequens Minoris, et erit Syllo-

* In the First and Second Editions, 'De Reductione Secundae Figurae per impossibile,' and to the same effect in Question 5.

† Question 7 was added in the Third Edition.

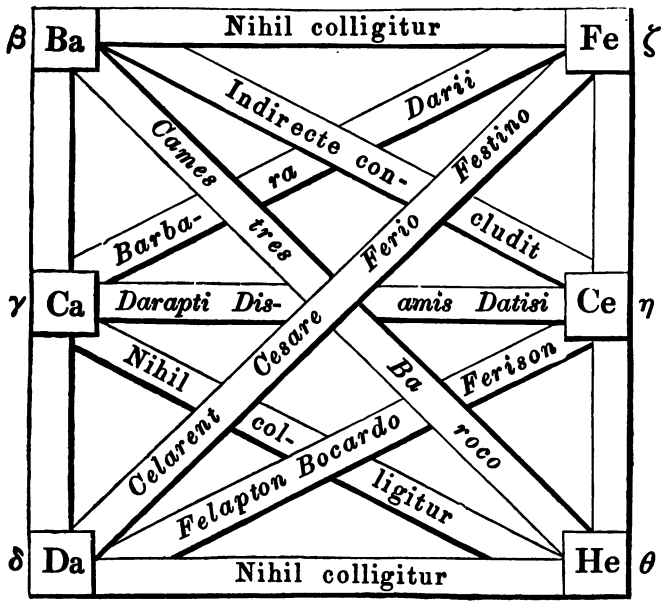
gismus in *Celarent*, aut *Cesare*; vel Consequens Majoris et Repugnans Minoris, et erit in *Camestres*.

4. Si Particularis Negativa, quaerendum Medium, quod vel sit Repugnans Majoris et Consequens Minoris, et erit in *Ferio*, aut *Festino*; vel Consequens Majoris et Repugnans Minoris, et erit in *Baroco*; vel Repugnans Majoris et Antecedens Minoris, et erit in *Felapton*, *Bocardo*, vel *Ferison*.

5. Si sumatur Medium, quod sit vel Repugnans utriusque Extremi, vel Consequens utriusque, vel Antecedens Majoris, et Repugnans Minoris, nihil colligitur.

Rem omnem subjectum Schema delineat.

§. 4. Schema de inventione Medii.



Cui explicando versiculos excogitarunt,

Fecana, Cageti, Dafenes, Hebare, Gadaco
Gebali stant: non stant *Febas*, *Hedas*, et *Hecas*.

§. 5. Expositio Schematis.

In quibus versiculis tertia cujusque vocabuli syllaba notat Conclusionem, ejusque syllabae Vocalis Conclusionis Quantitatem et Qualitatem, ut supra. In prioribus syllabis, duarum vocalium A et E, A notat Majus Extremum, sive Praedicatum Quaestionis; E Minus Extremum, sive Subjectum; literarum

vero B, C, D, F, G, H, tum in versiculis tum in Schemate, atque etiam Graecarum ad oram Schematis pictarum β, γ, δ, ζ, η, θ, B et β significant Consequens, C et γ Antecedens, D et δ Repugnans Praedicati; F et ζ Consequens, G et η Antecedens, H et θ Repugnans Subjecti: e. g. *ly Fecana* ostendit, quod ad probandam Quaestionem Universalem Affirmativam, sumendum sit tale Medium, quod sit Consequens Subjecti, et Antecedens Praedicati.

§. 6. Notanda nonnulla in hac materia.

Notandum, 1°, *Gebali* concludere indirecte tantum, in prima Figura: 2°, in Conclusione Universali eminenter contineri suam Particularem; et consequenter Modum Particularem idem Medium requirere, quod Modus Universalis ejusdem Figurae sibi affinis; ut *Fecana* non tantum Conclusioni in *Barbara* subservire, sed et in *Darii*. 3°, *Febas*, *Hebas*, et *Hecas* propterea inutiles esse, quod in *Febas* essent duae Affirmativae in Secunda Figura; in *Hedas* ambae Praemissae essent negativae; in *Hecas* esset Minor negativa in Prima, vel Tertia Figura.

Quaestiones Capitis Sexti.

1. De copia Argumentorum.
2. De Habitudine Medii ad Extrema.
3. De Conjugationibus inutilibus.
4. De Medio respectu Problematis A.
5. De Medio respectu Problematis E.
6. De Medio respectu Problematis I.
7. De Medio respectu Problematis O.

CAP. VII.

De Syllogismis quibusdam Specialibus.

§. 1. Syllogismi quidam Speciales.

Sunt quaedam Syllogismorum formae, quae propter aliquam a superioribus discrepantiam peculiari indigent consideratione: quales sunt Syllogismus Expositorius, Syllogismus ex Obliquis, et Syllogismus Modalis.

§. 2. Expositorius Syllogismus.

Syllogismus Expositorius est, in quo datur Terminus aliquis et Propositio singularis. Ejus usus praecipuus est in Tertia Figura, in qua saepe Propositiones particulares exponuntur per singulares, quo illationis necessitas evidentius, et paene

ad sensum pateat. Non tamen peculiaris est ejusmodi Expositio Tertiae Figurae, ut nonnullis placuit, sed habet suum usum et in reliquis. Aptissime quidem convenit Tertiae, quod in illa Medium ubique subjiciatur, et Singularium maxime sit* subjici; ut,

Socrates est homo.
Socrates est doctus: ergo
Aliquis homo est doctus.

§. 3. Syllogismus ex Obliquis.

Syllogismus ex Obliquis est, quum aliquis Terminorum, praecipue vero Medius, est obliquus, de quo breviter tres Regulae observentur.

1. Extremum in Praemissis obliquum, obliquum maneat et in Conclusione.

2. Medio existente obliquo in altera Praemissa, Extremorum illud quod cum eo in illa conjungitur in Conclusione rectum esto, reliquum vero obliquum: ut 'Omnis hominis equus currit, Socrates est homo: ergo, Socratis equus currit.'

3. Ex Negativa de Termino obliquo, et Affirmativa de recto, Conclusio sequitur de obliquo.

§. 4. Syllogismus Modalis.

Syllogismus Modalis est, in quo Propositio, aut Propositiones modificantur. Estque, si omnes modificentur, mere Modalis; sin aliqua sit Modalis, aliqua *de inesse*, Mixtus Syllogismus. In his explicandis paene nimius est Aristoteles, lib. 1. Prior. Analyt. Is consulendus: quod nunc agitur, compendium est.

Quaestiones Capitis Septimi.

1. De Syllogismo Expositorio.
2. De Syllogismo ex Obliquis.
3. De Syllogismo mere Modali.
4. De Syllogismo mixte Modali.

* 'sit subjici.' In Editions subsequent to the Sixth, 'sit proprium subjici.'

CAP. VIII.

De Enthymemate et Sorite.

§. 1. Enthymematis Definitio.

Syllogismi secundario dicti sunt aut Deficientes, aut Redundantes: Deficiens est * Enthymema. Est autem Enthymema Logicum (nam Rhetoricum alius est rationis) Argumentatio, in qua ex una Praemissa infertur Conclusio: ut, 'Socrates currit, ergo est animal.' Deficit autem Enthymema non reipsa, sed quoad enunciandi modum; nec deest altera Praemissa, ut quam Termini sufficiunt, sed reticetur. Utimur Enthymemate, aut brevitatis gratia, quum Praemissa quam supprimimus est evidens; aut fugae et occultationis, quum est infirma; aut ornatus, ne impediatur orationis flumen.

§. 2. Reductio Enthymematis ad Syllogismum.

Enthymema ad Syllogismum reducitur per additionem illius Praemissae quae deest, Majoris scilicet vel Minoris. Utra vero harum desit cognoscitur ex Terminis. Deest enim Major, si Subjectum Consequentis reperiatur in Antecedente; si vero† Praedicatum Consequentis reperiatur in Antecedente, tum deest Minor. Propositio autem quae supplenda est, ex duobus illis Terminis confici debet, qui semel tantum reperiuntur in Enthymemate. Consequutio Enthymematis in Scholis Argumentum dici solet; quae si sit falsa et independens, negamus Argumentum sive Consequentiam.

§. 3. Prosyllogismus.

Syllogismus Redundans virtualiter continet plures Syllogismos, eosque vel Inaequaliter, vel Aequaliter. Inaequaliter plures complectitur, qui alicui Praemissae principali Prosyllogismum adjungit, qui eam confirmet aut illustret: ut,

Nullus injustus est amandus.
Omnis tyrannus, crudelis quum sit, est injustus: ergo
Nullus tyrannus est amandus.

§. 4. Resolutio Prosyllogismi.

Resolviturque in plures, si praeter principalem Syllogismum, ex Prosyllogismo, tanquam Antecedente, et Praemissa cui additur tanquam Consequente, fiat Enthymema; illudque tandem, quo dictum est modo, reducatur ad perfectum Syllogis-

* 'est.' In the later Editions, 'vocatur.'

† 'si vero—supplenda est.' In the First and Second Editions: 'si Praedicatum, Minor. Quae autem addenda est.'

mum. Incommode* loquuntur in Scholis, qui inter disputandum penultimum Syllogismum Prosyllogismum vocant; quum potius posterior quisque Syllogismus inter disputandum sit Prosyllogismus prioris, utpote ad aliquam ejus Praemissam confirmandam adhibitus; perpetuo enim quod in Genesi prius est, id est posterius in Analysi, et e converso.

§. 5. Sorites.

Syllogismus Redundans, qui virtualiter et aequaliter continet plures, Sorites dicitur. Est autem Sorites Argumentatio in qua plures Propositiones ita coacervantur, ut Praedicatum prioris Propositiones perpetuo subsumatur velut† Subjectum sequentis, donec tandem ultimum Praedicatum cum primo Subjecto componatur: ut,

Omnis homo est animal.
Omne animal est vivens.
Omne vivens est corpus.
Omne corpus est substantia: ergo
Omnis homo est substantia.

§. 6. Soritis leges et resolutio

Sorites vim habet in Terminis duntaxat necessario subordinatis: subordinatione scilicet vel Praedicamentali, vel Causali. Fundatur hoc argumentandi genus in Prima Regula Antepraedicamentali; et eodem modo intelligendum est quo illa. Resolvitur Sorites in tot Syllogismos in *Barbara*, quot sunt Termini‡ subsumpti ante Conclusionem; qui§ singuli erunt Media singulorum Syllogismorum: proinde in dicto exemplo sunt virtualiter tres Syllogismi; quorum‖ primi Medium erit *ly* Animal, secundi *ly* Vivens, tertii *ly* Corpus.

Quaestiones Capitis Octavi.

1. De Enthymemate.
2. De Prosyllogismo.
3. De Sorite.

* 'Incommode.' In the First Edition, 'Improprie.'

† 'subsumatur velut.' In the First Edition, 'perpetuo sit Subjectum.'

‡ 'Termini subsumpti.' In the First Edition, 'Praemissae.'

§ 'qui—Syllogismorum.' Inserted in the Second Edition.

‖ 'quorum—Corpus,' added in the Second Edition.

CAP. IX.

De Syllogismo Hypothetico.

§. 1. Syllogismus mere Hypotheticus.

Syllogismus Hypotheticus est, in quo reperitur Propositio aliqua Hypothetica. Estque vel pure, vel ex parte solum Hypotheticus. Pure Hypotheticus est, cujus omnes Propositiones sunt Hypotheticae: ut

Si Socrates sit homo, est animal.
Si Socrates sit rationalis, est homo: ergo
Si Socrates sit rationalis, est animal.

Reduciturque ad Categoricum in *Barbara*, remoto tantum Subjecto Antecedentis: sic

Omnis homo est animal.
Omne rationale est homo: ergo
Omne rationale est animal.

§. 2. Syllogismus Conditionalis.

Syllogismus ex parte Hypotheticus est, cujus tantum Major Propositio est Hypothetica. Estque Conditionalis, et Disjunctivus; Copulativus enim non datur, nisi negativus, qui ad Disjunctivum pertinet. Conditionalis, sive stricte Hypotheticus est, qui constat ex Majore Conditionali.

Ejus duplex forma est: scilicet,

1. A positione Antecedentis ad positionem Consequentis: ut, 'Si est homo, est animal; sed est homo: ergo est animal,' non e converso.
2. Ab eversione Consequentis ad eversionem Antecedentis: ut, 'Si est homo, est animal; sed non est animal: ergo non est homo,' non e converso.

§. 3. Reductio Conditionalis ad Categoricum.

Reducuntur Conditionales ad Categoricos. Conditionales prioris formae ad Modos Primae Figurae, in quibus Minor est Affirmativa; posterioris vero ad Modos Secundae, in quibus Minor est Negativa. In utraque Major Conditionalis debet fieri Categorica, conjungendo Praedicata Antecedentis et Con-

sequentis, omissis Subjectis utriusque: ut in superioribus exemplis Major sic fit Categorica, 'Omnis homo est animal.'

§. 4. Syllogismus Disjunctivus.

Syllogismus Disjunctivus est, qui constat ex Majore Disjunctiva. Ejus unica tantum est forma simpliciter necessaria, scilicet a negatione reliquarum partium ad positionem unius: ut, 'Aut dies aut nox est; At dies non est: ergo Nox est.' A positione vero unius ad negationem reliquarum, ibi duntaxat necessitatem habet, ubi Termini Disjuncti ita immediate sunt oppositi, ut necesse sit unum inesse Subjecto, reliquum non inesse. Reducitur autem Disjunctivus ad Categoricum, mutando Majorem disjunctivam primo quidem in Conditionalem, tum vero deinceps in Categoricam.

§. 5. Dilemma.

Hypotheticus Redundans dicitur Dilemma. Est autem Dilemma Argumentatio, quae, facta disjunctione membrorum, ita adversarium constringit utrinque, ut quamlibet interrogationis partem accipiat, causa tamen cadat. Dicitur et Cornutus Syllogismus, quod utrinque adversarium velut cornibus petat et feriat: ut, 'Uxorem si ducas formosam, habebis communem: si deformem, poenam: ergo nulla ducenda.'

§. 6. Dilemmatis leges et resolutio.

Dilemma ita comparari debet, ut, 1°. Disjunctio sit plena; 2°. Utraque pars feriat; 3°. Non possit retorqueri. Resolvitur in unum Syllogismum Hypotheticum, ab eversione Consequentium ad eversionem Antecedentis, et plures Categoricos, ita ut ex singulis membris Minoris cum suis Prosyllogismis fiant singuli Categorici.

Quaestiones Capitis Noni.

1. De Syllogismo mere Hypothetico.
2. De Syllogismo Conditionali.
3. De Syllogismo Disjunctivo.
4. De Dilemmate.

CAP. X.

De Inductione et Exemplo.

§. 1. Inductio.

Inductio est argumentatio, quae ex singularibus, sive particularibus, sufficienter enumeratis colligit Universale. Ea explicita est, si omnia Particularia enumerentur expresse:

implicita, si aliquibus expresse numeratis, reliqua, adjecta aliqua clausula, ut, 'et sic de caeteris,' &c. quamvis brevitatis studio non expressa, intelligi tamen significentur: ut, 'Iste magnes trahit ferrum, et ille, et hic, et pariter se habet in reliquis: ergo omnes magnes trahit ferrum.' Estque* Inductio alia Affirmativa, alia Negativa.

§. 2. Inductionis vis. Inductio est utile† admodum et potens argumentandi genus, ut quo probentur prima Principia, et Universalissima: quorum non dantur causae, nec universaliora, per quae possunt probari. Nititur autem Inductio‡ hoc principio velut fundamento necessario, 'Quod omnibus inferioribus convenit, id toti superiori convenire.' Evertitur Inductio, si fiat exceptio, aut instantia in contrarium.

§. 3. Exemplum. Exemplum est Argumentatio, in qua ex singulari notiore infertur simile ignotius. Fitque duobus modis; nam aut suadendae quaestioni universali affertur, aut singulari. Universali, ut si ostenderes exemplo Marii et Syllae duos summos Principes laceraturos Rempublicam: Singulari, ut si ostenderes eodem exemplo Caesarem et Pompeium laceraturos Rempublicam.

§. 4. Exempli vis. Exemplum potest esse vel unius singularis vel plurium, modo omnium non sit. Est Exemplum omnium Argumentationum inefficacissimum; illustrat enim magis, quam probat; nec tam cogit, quam suadet: ut quod fundamento nitatur tantum probabili, Similibus scilicet eadem aut similia convenire. Evertitur Exemplum facillime, si dissimilitudinis ratio ostendatur.

Quaestiones Capitis Decimi.

1. De Inductione.
2. De Exemplo.

CAP. XI.

De Fine et Praecognitis Demonstrationis.

§. 1. Argumentationis ARGUMENTATIO, quatenus contrahitur ad certam materiam, (nam de formali et incontracta hactenus egimus) vel Apodeictica

* 'Estque——Negativa.' Added in the Third Edition.

† 'utile.' In Editions subsequent to the Second, 'Utilis.'

‡ 'autem Inductio,' inserted in the Third Edition.

est, quae et Demonstratio; vel Dialectica, quae et Syllogismus Topicus; vel Sophistica, quae et Elenchus, sive Fallacia dicitur. Species quoad Materiale.*

Differunt ista ex parte
- Medii: quod est in
  - Demonstratione, Necessarium.
  - Topico Syllogismo, Probabile.
  - Elencho, Captiosum.
- Finis: qui est in
  - Demonstratione, Scientia.
  - Topico Syllogismo, Opinio.
  - Elencho, Deceptio.

§. 2. Definitio Scientiae.†

Demonstratio est Syllogismus faciens scire. Scire autem unumquodque dicimur, quum causam cognoscimus propter quam res est, quod illius rei causa sit, nec possit res aliter se habere. Unde duplex oritur Scientiae certitudo: altera Objecti, vel Scibilis, quando rei causa proxima apprehenditur; altera Subjecti, vel Scientis, quando sciens certus est rem non posse aliter se habere. Per illam distinguitur Scientia ab Errore: per hanc et ab Opinione, quae includit in ratione sui formidinem oppositi.‡

§. 3. De Praecognitis et Praecognitionibus.

Omnis Scientia est Conclusionis; oriturque ex praecedente cognitione Praemissarum. Praecognita autem cujusque Scientiae sunt tria; Subjectum, Passio, et Dignitas sive principium.§ Modi autem quibus ista praecognoscuntur, Praecognitiones appellantur; suntque duae, Quod sit, et Quid sit.

§. 4. Subjecti Praecognitio.

Subjectum est Minor Extremitas, quae in quaesito subjicitur, et de qua Passio demonstranda est: ut Homo. De eo utrumque praecognoscendum est, et Quod sit, et Quid sit. Quod sit, quia alias frustra quaereretur Scientia de eo; de non ente enim non est Scientia: Quid sit vero, non Nominis solum, sed et Rei; cum quid sit rei Subjecti, sit Medium Demonstrationis; et Medium praecognosci necesse est Conclusioni, saltem confuse. Praecognitio Quod sit, dicitur Hypothesis; Quid sit, Definitio.

§. 5. Praecognitio Passionis.

Passio est accidens proprium, de Subjecto demonstrabile; estque semper Major extremitas, quae in Conclusione praedi-

* In some of the latest Editions, 'Materiam.'

† 'Definitio Scientiae.' So in the First Edition. The Second and Third omit the marginal note. Later Editions have 'Demonstrationis Definitio.'

‡ 'Per illam—oppositi.' Added in the Second Edition.

§ 'et Dignitas, sive principium.' In the First and Second Editions, 'Passio, Dignitas. Modi autem.'

catur: ut Risibile. Ipsam necesse est praecognosci Quid sit; Nominis dico, non Rei, nam Subjectum ingreditur ejus quid sit Rei. Non vero praecognoscitur quod sit; illud enim est ipsummet Quaesitum, cujus Scientiam investigamus per Demonstrationem.

§. 6. Praecognitio Dignitatis.

Dignitas, sive principium, est Propositio per se nota,* in qua Passio cum Definitione Subjecti conjungitur, estque semper Major Propositio Demonstrationis: ut, 'Omne animal rationale est risibile.' Ea cognita virtualiter cognoscitur Conclusio, et in ea virtualiter continetur; quae tamen non actu cognoscitur, donec assumatur Minor: quibus cognitis, etsi natura posterius, tamen simul tempore cognoscitur Conclusio. Dignitas praecognosci non potest *quid sit*, quum sit Propositio complexa, et *quid sit* sit tantum incomplexorum: praecognosci tamen debet *quod sit*, hoc est, quod sit vera: alias non posset facere fidem Conclusioni.

Quaestiones Capitis Undecimi.†

1. De speciebus Argumentationis quatenus ad Materiam certam restringitur.
2. Sitne Scientia, et Demonstratio?
3. An aliquid sciatur de novo?
4. De fine et usu Demonstrationis.
5. An omnis doctrina discursiva sit ex praeexistenti cognitione?
6. De Praecognitorum numero.
7. De Praecognitione Subjecti.
8. De Praecognitione Passionis.
9. De Praecognitione Dignitatis.
10. An cognitis Majore et Minore, simul tempore cognoscatur Conclusio?
11. De prima Definitione Demonstrationis.
12. De Definitione ipsius Scire.
13. De Scientiarum Subalternatione.

* 'sive—nota.' In the First and Second Editions, 'est principium per se notum.'

† Questions 2, 3, 4, and 13 do not appear in the First or Second Edition. The Second Edition subjoins a tenth Question, 'An Opinio includat in ratione sui formidinem oppositi?'

CAP. XII.

De Conditionibus Propositionum Demonstrationis Absolutis.

§. 1. Secunda Definitio Demonstrationis.

Demonstrationis Definitio prior erat ex finali: alteram exhibet Aristoteles ex materiali, talem. Demonstratio est Syllogismus ex veris, primis, et immediatis, et notioribus, et prioribus, et causis Conclusionis. In qua Definitione quinque ponuntur Conditiones Propositionum seu Praemissarum in Demonstratione; quarum duae priores Absolutae sunt, et ipsas respiciunt Propositiones in se consideratas, Necessitas scilicet et Immedietas; reliquae Relatae sunt, sive Comparatae, et respiciunt Propositiones in habitudine ad Conclusionem.

§. 2. Necessitatis gradus.

Prima Conditio Necessitas est: oportet enim omnes Propositiones in Demonstratione esse necessarias. Sunt autem tres Necessitatis gradus, de Omni, per se, et Universale primum, sive Quatenus ipsum.

§. 3. Propositio de Omni.

De Omni Propositio tunc esse censetur, quum Praedicatum Subjecto et omni inest, et omni tempore: ut 'Homo est animal.' Diciturque de Omni Posterioristicum, ad discrimen Propositionis Universalis Quantitatis, quae de Omni Prioristicum dicitur. Differt autem hoc ab illo, quod ad Prioristicum sufficit Universalitas Subjecti, ad Posterioristicum praeter Subjecti requiritur et Temporis Universalitas: in illo Universalitas attenditur ex signo Universali, in hoc, ex naturali habitudine Praedicati ad Subjectum, quantumvis absit universale signum.

§. 4. Propositio per se.

Per se Propositio tunc esse censetur, quum est in aliquo Modorum dicendi per se, sed praesertim quum est in primo vel secundo Modo. Tertius enim Modus est inutilis omnino ad Demonstrationem, et quartus Modus ad Potissimam Demonstrationem, nisi in quantum est reducibilis ad primum vel secundum. Sunt ergo quatuor Modi dicendi per se; quibus opponuntur tres Modi dicendi per accidens.

§. 5. Primus Modus Perseitatis.

Primus Modus dicendi per se est, quando Praedicatum est de Definitione Subjecti: ut ista, 'Homo est animal.' Praedicatum autem est de Definitione Subjecti, vel actu, ut Genus proximum, Differentia proxima, et ex eis constans integra Definitio; vel implicite, ut Genus remotum, et Differentia remota.

§. 6. Secundus Modus Perseitatis.

Secundus Modus dicendi per se est, quando Subjectum est de Definitione Praedicati. Id quod fit, quoties propria affectio una, aut per se, aut per divisionem adaequatam de proprio Subjecto praedicatur: ut, 'Homo est risibilis,' 'Numerus est par aut impar.' His duobus Modis dicendi per se opponitur primus Modus dicendi per accidens, quum neuter Terminorum est de Definitione alterius; quod fit quoties Accidens commune praedicatur de Subjecto, aut e contra; ut 'Corvus est niger.'

§. 7. Tertius Modus Perseitatis.

Tertius Modus dicendi per se est, quando existentia praedicatur de substantia, quod fit, quoties in Propositione quam vocant secundi adjacentis Terminus substantialis subjicitur: ut, 'Homo est.' Huic opponitur secundus Modus dicendi per accidens, quum existentia de accidenti praedicatur: ut, 'Albedo est.'

§. 8. Quartus Modus Perseitatis.

Quartus Modus dicendi per se est, quando Causa externa, Efficiens nimirum vel Finis, praedicatur de suo Effectu, aut vicissim Effectus de ipsa: ut, 'Jugulatus interiit.' Ei opponitur tertius Modus dicendi per accidens, quum Causa fortuita de Effectu praedicatur, aut contra: ut, 'Socrate ambulante coruscavit.'

§. 9. Propositio quatenus ipsum.

Quatenus ipsum, sive Universalis* primum (qui tertius Necessitatis gradus est) Propositio tunc esse censetur, quando Praedicatum ita universaliter Subjecto attribuitur, ut primo ei insit, et cum eo reciprocetur: ut, 'Homo est risibilis.' Hic gradus Necessitatis omnium est perfectissimus, et supponit priores duos. Omnes Propositiones secundi Modi dicendi per se sunt quatenus ipsum: illae etiam primi Modi, in quibus aut Differentia proxima, aut tota Definitio praedicatur de Specie.

§. 10. Quo gradu Propositiones debent esse necessariae.

In omni Demonstratione omnes Propositiones debent esse de Omni, et Conclusio etiam per se secundo Modo. In Demonstratione autem simpliciter† Potissima requiritur, ut omnes Propositiones habeant singulos Necessitatis gradus, ut sint et de Omni, et per se, et quatenus ipsum.

§. 11. Immedietas duplex.

Secunda absoluta Conditio Propositionum in Demonstratione est Immedietas.

* 'Universalis.' So in all the Editions: not 'Universale,' as in §. 2. Third Edition.

† 'simpliciter.' Inserted in the

Estque ea duplex
1. Subjecti; quando Praedicatum inest Subjecto, nullo mediante alio Subjecto, cui prius insit: id quod fit in omni Propositione quatenus ipsum; ut, 'Homo est risibilis.'
2. Causae; quando Praedicatum inest Subjecto, nulla mediante Causa propter quam insit: id quod fit in Propositionibus primo et per se notis: ut, 'Totum est majus sua parte.'

Immedietas Causae perfectior est Immedietate Subjecti. Propositiones ergo dicuntur primae atque immediatae, quarum non datur Medium, aut inessendi Praedicati in Subjecto, aut demonstrandi Praedicatum de Subjecto.

§. 12. Qualis Immedietas requiritur in Propositionibus.

Conclusio in omni Demonstratione debet esse immediata Immedietate Subjecti, sed nunquam Immedietate Causae, quia habet semper demonstrari per Medium. Dignitas sive Major Propositio utraque Immedietate talis sit. Atque etiam Minor Propositio in Demonstratione Potissima, in ea enim utraque Praemissa debet esse principium per se notum et indemonstrabile, ac proinde primum et immediatum etiam Immedietate Causae.

Quaestiones Capitis Duodecimi.

1. De secunda Definitione Demonstrationis.
2. De tribus gradibus Necessitatis.
3. De gradu de Omni.
4. De gradu per se, et quatuor ejus Modis.
5. De primo Modo dicendi per se.
6. De secundo Modo dicendi per se.
7. De tertio Modo dicendi per se.
8. De quarto Modo dicendi per se.
9. De utilitate aut inutilitate dictorum Modorum ad Demonstrationem.
10. De gradu quatenus ipsum.
11. De Necessitate requisita in singulis Propositionibus Demonstrationis.
12. De duplici Immedietate.
13. De Indemonstrabilitate Principiorum.
14. De variis Principiorum divisionibus et speciebus.*

* This fourteenth Question was added in the Third Edition.

CAP. XIII.

De Conditionibus Propositionum relatis.

§. 1. Conditiones Propositionum respectu Conclusionis.

RELIQUAE conditiones in Definitione Demonstrationis conveniunt Propositionibus quatenus Praemissae sunt, hoc est cum respectu ad Conclusionem, quas proinde Relatas seu Comparatas diximus. Sunt eae tres, Prioritas, Notioritas, Causalitas; debent enim Praemissae esse Priores, Notiores, et Causae conclusionis.

§. 2. Prioritas Praemissarum.

Prius dicitur, quod potest esse sine altero, sed non illud sine ipso, ut Binarius prior est Ternario. Principia ergo sive Praemissae priores sunt Conclusione, licet non tempore, (nam Conclusio vera est, quamprimum Praemissae verae sunt) natura tamen; nam Conclusio vera est propter Praemissas, non illae propter hanc. Hinc Praemissae dicuntur Principia Essendi Conclusionis.

§. 3. Notioritas Praemissarum.

Notius dicitur, quod potest a nobis cognosci sine altero, sed non illud sine ipso: ut, Binarius notior est Ternario. Praemissae ergo sunt notiores nobis Conclusione; alias enim non possunt efficere in nobis cognitionem Conclusionis, quia propter quod unumquodque est tale, illud ipsum necesse est sit magis tale. Licet enim Singularia et Effectus, quorum est Conclusio, sunt nobis notiora Universalibus et Causis, quorum sunt Praemissae, simpliciter et cognitione confusa, distincta tamen et accurata cognitione, Universalia et Causae sunt etiam nobis notiora, et non natura tantum, Singularibus et Effectibus. Hinc Praemissae dicuntur Principia cognoscendi Conclusionem.

§. 4. Causalitas Praemissarum.

Ex duabus istis Conditionibus sequitur tertia, quae est Causalitas. Praemissae enim, si sint et priores quoad naturam, et quoad nos notiores Conclusione, Causae etiam ejus sint necesse est: unde et Principia audiunt. Neque hoc Cognoscendi solum, et respectu consequentiae Conclusionis (tales enim sunt Praemissae in omni Syllogismo recte formato;) sed, quod Demonstrationi peculiare est, Essendi etiam, et respectu inhaerentiae Praedicati in Subjecto; nam Medium, quod est in Praemissis, est causa Affectionis, quae est in Conclusione.

Quaestiones Capitis Decimitertii.

1. De Prioritate et Notioritate Praemissarum in Demonstratione.
2. An Universalia in praedicando sint nobis notiora Particularibus?*
3. An Universalia in causando sint nobis notiora Effectibus?

CAP. XIV.

De Demonstrationis variis gradibus.

§. 1. Demonstrationes non omnes aeque perfectae.

Quae hactenus de Demonstratione dicta sunt simpliciter, de perfectissima duntaxat Demonstratione, quam Potissimam vocant, intelligenda sunt absolute; aliis vero Demonstrationis speciebus vel gradibus potius conveniunt solum per analogiam ad Potissimam; idque secundum magis et minus pro diverso gradu perfectionis; quod ut cognoscatur plenius, considerandi sunt Demonstrationum gradus; atque ut illi, Quaestionum Scibilium numerus.

§. 2. Quaestiones An sit, et Quid sit.

Quaestiones Scibiles sunt quatuor, quarum duae sunt simplices, *An sit*, et *Quid sit;* duae complexae, *Quod sit*, et *Propter quid sit.* An sit quaerit existentiam Subjecti, vel Praedicati: ut, 'An sit Luna?' 'An sit Eclipsis?' Quid sit duplex est, vel Nominis, vel Rei. Quid sit Nominis quaerit significationem vocis: ut, 'Quid Luna significet?' Quid sit Rei quaerit Definitionem Rei per vocem significatae: ut, 'Quid sit Luna?'† Hae Quaestiones quum sint simplices, habent praecognosci ante Demonstrationem, non sciri per Demonstrationem. Quaestio Demonstrationis est quaestio Conclusionis, et proinde complexa.

§. 3. Quaestiones Quod sit, et Cur sit.

Quaestionum complexarum Quod sit, sive Utrum sit quaerit connectionem Praedicati Propositionis cum Subjecto: ut, 'Utrum Luna sit Eclipsabilis.' Cur sit, sive Propter quid sit, quaerit causam connexionis Praedicati cum Subjecto: ut, 'Cur Luna eclipsetur?' Harum quatuor Quaestionum tertia se habet ad quartam, ut prima ad secundam; tunc enim quaerimus

* The First Edition has for the second Question, in addition to the three here given, 'An quod efficit tale, sit magis tale?'

† In the First Edition, 'Quid est Luna?'

Quid sint in Simplicibus Terminis, quum novimus esse; et tunc quaerimus *Cur sint* in Propositionibus, quum novimus quod sint.

§. 4. Demonstratio *quod* et *propter quid.*

Ex duplici ergo ista Quaestione, ὅτι et διότι, oritur duplex Demonstratio. Prior et imperfectior, quae dicitur Demonstratio ὅτι, sive Demonstratio *quod sit*, probat tertiam quaestionem, scilicet Praedicatum illud inesse illi Subjecto. Posterior et perfectior, quae dicitur Demonstratio διότι, sive Demonstratio *propter quid*, probat quartam quaestionem, scilicet Praedicatum illud propter illam causam inesse illi Subjecto. Utraque rursus aut Universalis est aut Particularis, atque iterum aut Affirmativa aut Negativa.

§. 5. Demonstratio Universalis et Particularis.

Demonstratio Universalis est, in qua demonstratur Praedicatum inesse Subjecto, cui primo inest et immediate: ut, si demonstretur sensibilitas de animali. Particularis est, in qua demonstratur Praedicatum inesse Subjecto, cui non inest primo et immediate: ut, si demonstretur sensibilitas de homine. Unde ista Conclusio, 'Omnis homo est sensibilis,' facit Syllogismum Universalem quidem Prioristice, sed Posterioristice non; quia non est quatenus ipsum, et Universalis primum.

§. 6. Demonstratio Affirmativa et Negativa.

Demonstratio Affirmativa est, in qua Affectio demonstratur inesse suo primo Subjecto, vel alicui ejus parti: ut sensibilitas inesse animali vel homini. Negativa est, in qua Affectio demonstratur non inesse ei, quod nec est ejus primum Subjectum, nec Subjecti pars: ut sensibilitas non inesse lapidi.

§. 7. Comparatio harum omnium inter se.

Demonstratio Universalis nobilior est Particulari, et Affirmativa Negativa: non tamen absolute, et simpliciter, sed caeteris paribus. At Demonstratio *propter quid* simpliciter prior et nobilior est Demonstratione *quod:* unde quaelibet Demonstratio *propter quod*, licet Particularis aut Negativa, nobilior tamen est quavis Demonstratione *quod*, quantumvis Affirmativa et Universali. Est et Demonstrationis, praeter dictos, gradus quidem alius: Demonstratio scilicet ducens ad impossibile, omnium infima, et vix digna quae Demonstrationibus annumeretur: quae tamen ingentem habet usum, et est propterea a bonis auctoribus recepta.*

§. 8. Demonstratio ab Effectu.

Demonstratio *quod* duobus fit modis. Altero, quum Causa demonstratur inesse Subjecto per Effectum proximum; ut, Rationalitas homini per Risibilitatem; et dicitur Demonstratio ab

* 'quae tamen—recepta.' Added in the Second Edition.

Effectu. In tali Demonstratione Medium est Effectus proximus; Praedicatum Conclusionis Causa ejus: Major Propositio est in primo vel saltem quarto Modo dicendi per se; Minor in secundo, si sit Demonstratio, ut fere est, Affirmativa, sive Primae Figurae.

§. 9. Demonstratio a Causa remota.

Altero modo fit Demonstratio *quod*, quum Effectus demonstratur inesse Subjecto per Causam remotam non reciprocam, vel potius demonstratur non inesse ei quod non est ejus Subjectum per talem Causam, et dicitur Demonstratio a Causa remota. Est autem talis Demonstratio vix alia quam Negativa, et consequenter Secundae Figurae in *Camestres;* nam ejus Medium est Causa remota non reciproca, quae in Majore Propositione conjungenda est cum Effectu, in Minore removenda a non Subjecto; non enim potest conjungi cum Subjecto in Minore nisi esset reciproca cum eo: ut si probetur lapidem non respirare, quia non est animal. In tali Demonstratione Major debet esse de omni, et per se quarto Modo: sed nulla Propositio immediata.

§. 10. Demonstrationis variae Divisiones.

Ex praedictis liquet, * Demonstrationem varias subire posse distributiones, pro varia sui ratione. Est enim Demonstratio, spectata quoad

1. Quantitatem, alia Universalis, alia Particularis.
2. Qualitatem, alia Affirmativa, alia Negativa.
3. Modum procedendi, alia Ostensiva, alia deductiva ad impossibile, vel absurdum.
4. Ordinem, alia a Priori, alia a Posteriori.
5. Medium, alia a Causa, alia ab Effectu.
6. Finem, alia demonstrans quod sit, alia cur sit.
7. Vim, alia potens, alia potior, alia potissima.

Quaestiones Capitis Decimiquarti.

1. De quatuor quaesitis.
2. De Demonstratione Universali et Particulari.
3. De Demonstratione Affirmativa et Negativa.
4. De Demonstratione Ostensiva et ducente ad Impossibile.
5. De Demonstratione *quod*, ab Effectu.
6. De Demonstratione *quod*, a Causa remota non reciproca.
7. De Demonstrationis speciebus et divisionibus aliis. †

* The entire tenth paragraph was added in the Third Edition.

† This seventh Question was added in the Third Edition.

CAP. XV.

De Demonstratione διότι.

§. 1. Quatuor Causarum genera.

DEMONSTRATIO *propter quid* non omnis est Potissima, sed habet suos quosdam gradus; in omni tamen Medium est aliqua causa Passionis. Causarum autem genera sunt quatuor.

Est omnis Causa vel
- Interna, eaque vel
  1. Materialis, ex qua res fit: ut statuae aes.
  2. Formalis, per quam res fit: ut statuae propria sua figura.
- Externa, eaque vel
  3. Efficiens, a qua res fit: ut statuae Polycletus.
  4. Finalis, propter quam res fit: ut statuae memoria Viri alicujus illustris.

§. 2. Ex quibus Causis possit demonstrari.

Demonstrari non potest per omnia Causarum genera. Sunt enim e Causis Materialis et Formalis, qua tales, simpliciter inutiles Demonstrationi; quamvis enim Materia Subjecti possit esse aliquando, et in Potissima forma Subjecti semper sit Medium, hoc tamen fit quatenus sunt Efficientes Affectionis praecise; nam Causa Effectus demonstrandi est Medium; is autem* Affectio est, non Subjectum. Relinquuntur ergo externae† tantum Causae, Finalis et Efficiens. Demonstrationes per Finalem Causam Potissimam contingit fieri in Artibus et Prudentiis; in quibus res aguntur, aut fiunt propter Finem: in Disciplinis vero theoreticis parciorem habent usum Demonstrationes per Finalem, frequentiorem multo per Efficientem Causam.

§. 3. Causae Efficientis divisio.

Causa Efficiens vel est
- Remota, quae Effectum non immediate, sed alio mediante Effectu producit: quomodo elevatio vaporis in nubem est Causa pluviae.
- Proxima,
  - Intrinseca, quae Subjecto Effectus inest: quomodo Rationalitas est Causa Risibilitatis.
  - Extrinseca, quae Subjecto Effectus non inest: quomodo interpositio terrae est Causa Eclipsis.

* 'autem' in the first three Editions. Afterwards 'tamen.'

† 'externae.' In some of the latest Editions 'extremae.'

Praeter has sunt et aliae Causae Finalis et Efficientis divisiones, ex quarum varietate varie oriuntur differentiae Demonstrationum διότι.

Ut quum probatur Effectus:

§. 4. Varii Modi Demonstrationum διότι.

1. Per Finalem remotam: ut animal habere pulmones propter conservationem vitae.

2. Per Finalem proximam: ut animal habere pulmones propter refrigerium cordis.

3. Per Efficientem remotam, sed* cum effectu reciprocam: ut, animal augeri propter animam.

4. Per Efficientem proximam intrinsecam: ut Lunam eclipsari propter interpositionem terrae.

5. Per Efficientem proximam intrinsecam, sed Subjecto essentialem: ut, Lunam paulatim illuminari propter figuram sphaericam. Habent hi Demonstrationum sive Modi sive Species, suos usus; constantque ex Propositionibus, pro Medii exigentia, aut omnibus aut aliquibus aliquo saltem gradu necessariis. Sed minutatim singula explicare non licet, ad Potissimam properantibus.

Quaestiones Capitis Decimiquinti.

1. De quatuor Causarum generibus.
2. De inutilitate Materialis et Formalis Causae ad Demonstrationem.
3. De Demonstratione per Causam Finalem.
4. De Demonstratione per Efficientem remotam reciprocam.
5. De Demonstratione per Efficientem proximam extrinsecam.
6. De Demonstratione per Affectionem priorem.

CAP. XVI.

De Demonstratione Potissima.

§. 1. Potissima Demonstratio quae sit.

Quas hactenus exposuimus Demonstrationum differentias, nulla earum Potissima illa est, quam quaerimus, Demonstratio: in qua scilicet una omnes Necessitatis et Immedietatis gradus perfecte reperiantur. Ea vero duntaxat talis est, in qua Effectus demonstratur inesse Subjecto primo et immediate per

* 'sed' does not appear in the First or Second Edition.

Causam Efficientem proximam Subjecto essentialem: hoc est, in qua propria Affectio probatur inesse Speciei per essentialem Speciei Definitionem: ut in ista,

Omne animal rationale est risibile.
Omnis homo est animal rationale: ergo
Omnis homo est risibilis.

De Potissima Demonstratione observanda sunt ista: *

§. 2. Leges Potissimae Demonstrationis.

1. Medium esto Causa utriusque Extremi: Formalis scilicet Subjecti sive Speciei, Efficiens Praedicati sive Passionis. Proinde illae in quibus Medium non est Definitio Subjecti non sunt Potissimae.

2. Omnes Propositiones sint *de omni*. Proinde non potest fieri Demonstratio Potissima nisi in *Barbara*.

3. Omnes Propositiones sint *per se*, primo aut secundo Modo. Conclusio semper secundo; Praemissarum Major etiam secundo; Minor primo. Proinde illae in quibus altera Praemissarum est per se tantum quarto Modo non sunt Potissimae.

4. Omnes Propositiones sint *quatenus ipsum*. Proinde illae, in quibus vel Conclusio vel aliqua Praemissarum non est reciproca, non sunt Potissimae.

5. Utraque Praemissarum sit principium; Major, ut Hypothesis; Minor, ut Definitio, et consequenter immediatum immedietate Causae, ac indemonstrabile.

§. 3. De Analysi Demonstrationis.

Ex his sequuntur quaedam Potentiae Demonstrationis: quae sunt praecipue tres istae, Analysis, Regressus, Conversio in Definitionem. Analysis est resolutio Effectus in Causas suas primas, ad pariendam perfectam ejus scientiam. Quum enim sit catena quaedam, et subordinatio Efficientium et Effectorum, quamvis Effectus posterior possit quidem demonstrari per Effectum priorem, non tamen in eo acquiescit† mens, sed ulterius requirit Causam etiam illius Effectus, atque ita deinceps, quoad perveniatur ad primam Causam, cujus non datur Causa, quae est Forma Subjecti, et in qua sola quietatur animus: ut si demonstretur augmentatio de omni vivente per nutritionem; illa rursus per facultatem vegetantem; atque illa demum per animam.

§. 4. De Regres-

Regressus est Reciprocatio Causae et Effectus per Demon-

* 'De Potissima—ista' dropped after the Second Edition.

† 'acquiescit.' So in the first Three Editions: afterwards 'acquiescet.'

stratione: qua Effectum per Causam, per quam ipse prius demonstrabatur, reciproce demonstramus. Dicitur haec Potentia Regressus, quia intellectus noster, postquam e confusa quadam et experimentali cognitione Effectus, tanquam sensui propinquioris, progressus fuerit ad similem et confusam Causae cognitionem, atque per multiplicem commentationem, et collationem Causae ad Effectum, maturaverit illam cognitionem usque adeo ut ex confusa fiat distincta, regreditur deinde a cognitione illa Causae distincta, ad similem et distinctam cognitionem Effectus. Progressus ergo fit per Demonstrationem *quod* et a posteriori, respicitque confusam cognitionem Causae per Effectum; Regressus vero per Demonstrationem *propter quid*, et a priori; respicitque distinctam cognitionem Effectus per Causam, differtque propterea a vitio illo Demonstrationis, quem Circulum appellant, quum quaeritur talis reciproca Demonstratio, quae fit utrobique *propter quid* et a priori: quam ut impossibilem merito rejicit Aristoteles.

su Demonstrationis.

Conversio Demonstrationis in Definitionem est, quum ex Terminis Demonstrationis per eorum transpositionem construitur Definitio Accidentis Proprii.

§. 5. De Conversione Demonstrationis in Definitionem.

Est autem Accidentis Proprii

- Definitio duplex, vel
  - Partialis; eaque aut
    1. Nominalis; quae Genere et Subjecto constat: ut 'Eclipsis est defectus luminis in Luna:' sumendo *ly* Nominale, non ut Reali opponitur, sed ut Causali.
    2. Causalis; quae ex ejus Causa constat: ut 'Eclipsis est interpositio terrae.'
  - Totalis; quae Nominalem simul et Causalem complexa, ex Genere, Subjecto, et Causa proxima constat: ut, 'Eclipsis est defectus luminis in Luna propter interpositionem terrae.'

Istarum Definitionum Nominalis est Demonstrationis conclusio, Causalis principium; Totalis integra Demonstratio, solo Terminorum situ ab ea differens; Definitum enim est Majus Extremum: Subjectum Minus; Causa Medium.

Quaestiones Capitis Decimisexti.

1. De Medio Potissimae Demonstrationis.
2. De primo Necessitatis gradu in omnibus Propositionibus Potissimae Demonstrationis.
3. De secundo gradu.
4. De tertio gradu.
5. De Immedietate Principiorum.
6. De Analysi demonstrativa.
7. De Regressu et Circulo.
8. De conversione Demonstrationis in Definitionem.

CAP. XVII.

De Syllogismo Topico in Genere.

§. 1. Quid Syllogismus Dialecticus, et quid Probabile.

Syllogismus Topicus, qui et Dialecticus stricte, est qui ex probabilibus, vel quasi probabilibus, parat probabilem opinionem Conclusionis. Probabile vero est, quod, primo, aut omnibus videtur, aut plerisque, aut sapientibus, vel omnibus, vel plerisque, vel celeberrimis: ut, 'Parentes esse honorandos;' 'Sola honesta esse bona:' aut, secundo, quod alteri Probabili simile est; ut, 'unam esse Logicam,' quia una est Grammatica: aut, tertio, quod oppositum alicui Probabili opposite proponitur: ut, 'Inimicos odio habendos,' quia amici diligendi: aut, quarto, quod in aliqua disciplina receptum est: ut, 'Contraria contrariis curari,' quia docent Medici.

§. 2. De Problemate.

Syllogismi Topici partes proximae sunt Problema et Propositiones. Problema sive Quaestio, est id de quo disseritur probabiliter; estque Syllogismi jam facti Conclusio. Ut autem Problema aliquod sit Dialecticum duae requiruntur conditiones:

scilicet quod sit
1. Utile; idque vel ad vitam, et dicitur Problema Ethicum; ut, 'An voluptas sit bona?' vel ad scientiam, et dicitur Physicum; ut, 'An Mundus sit aeternus?' vel ad aliquod inserviens illis, et dicitur Logicum; ut, 'An Divisio sit Syllogismus?'
2. Dubium; in quo scilicet dissentiunt, aut vulgus a sapientibus; ut, 'An Divitiae faciant felicem?' aut vulgus inter se; ut, 'An Usura sit licita?' aut Sapientes inter se: ut, 'An cor sit membrum nobilissimum?'

§. 3. Quatuor Praedicata Topica.

Problematis partes sunt Termini, Subjectum, et Praedicatum. De Subjecto nihil praecipitur. Dialecticus enim nulli certo Subjecto est adstrictus. Praedicata vero sunt quatuor: Genus, Definitio, Proprium, et Accidens. Horum Definitio et Proprium cum Subjecto reciprocantur, sed ita ut Definitio ostendat, quid sit res, Proprium vero non: Genus et Accidens non reciprocantur; sed Genus est essentiale Subjecto, Accidens vero non.

§. 4. Argumentum quid.

Propositiones sunt, ex quibus de Problemate probabiliter disseritur; suntque Syllogismi Topici Praemissae. In iis Terminus unice spectandus est Medium sive Argumentum; reliqui enim Problematis potius sunt, quam Propositionum. Argumentum est, quod ad aliquid arguendum est affectum. Argumenta ex Locis sunt eruenda: unde et haec doctrina Topica appellatur, quod in Argumentis secundum Locos inveniendis ac judicandis tota versetur.

§. 5. Instrumenta Inventionis.

Instrumenta Inventionis Dialecticae sunt ista quatuor: Acceptio Propositionum, Ambigui Distinctio, Discriminis rerum Investigatio, et Consideratio Similitudinis rerum. De quorum utilitate, et usu, copiose satis ac perspicue Aristoteles in tota posteriore parte lib. 1. Topicorum.

Quaestiones Capitis Decimiseptimi.

1. De libris Topicorum Aristotelis*.
2. De Utilitate Dialecticae.

* Quaest. 1. was inserted in the Third Edition.

3. De Syllogismo Dialectico, et Opinione.*
4. De Propositione Probabili.
5. De Problemate Dialectico. †
6. De Quatuor Praedicatis Topicis.
7. De numero et utilitate Instrumentorum Inventionis Dialecticae.
8. De Propositionum Sumptione.
9. De Distinctione Ambigui.
10. De indagatione Discriminis.
11. De Similitudinis consideratione.

CAP. XVIII.

De Locis Topicis.

§. 1. Locus Maxima et Differentia Maximae.

Locus est Argumenti sedes. Estque Locus duplex: Maxima, et Differentia Maximae. Locus Maxima est Praeceptum Logicum, in quo fundatur vis Argumenti: Locus Differentia Maximae est notatio praecepti secundum differentiam simplicis Thematis, unde ducitur Argumentum. Exempli gratia, si quis probaverit Socratem esse hominem, eo argumento quod sit animal rationale, Argumentum talis Syllogismi dicetur ductum a Loco Definitionis, atque etiam ejus vim omnem niti hoc Loco, quod scilicet cuicunque Definitio attribuitur, eidem et Definitum: hic per Locum intelligendo Maximam, illic Differentiam Maximae.

§. 2. Utriusque comparatio et usus.

Cuilibet Loco Differentiae Maximae respondet Locus Maxima: ut Loco a Definitione ista, Cui attribuitur Definitio, eidem et Definitum. Locos Differentias Maximarum simpliciter Locos, Locos Maximas simpliciter Maximas appellabimus. Loci ad Inventionem, Maximae ad Judicium pertinent magis. Maximae non sunt omnes ita perpetuo verae, quin ut quandoque earum aliquae admittant exceptiones, quas Fallentias dicemus.

§. 3. Locorum

Locorum ordinem varie varii instituunt. Apage, qui Rhetoricos hic obtrudunt. Dialecticos Aristoteles universos ad

* 'et Opinione' added in the Second Edition.

† After the fourth Question the First and Second Editions have:
De ejus prima conditione, quae est Utilitas.
De secunda ejus conditione, quae est Dubietas.

quatuor Praedicata Topica retulit. Qui explicatius et distinctius eorum aliqui Locos faciunt, qua internos, qua externos, qua medios, omnino viginti quatuor: quem numerum alii ad tredecim contraxerunt, ad decem alii, aliique aliter. Classes secundum alios.

Haud fortassis incommode facturi sumus, si ad septem complexiones Classium sive Notarum Locos omnes et Argumenta reduxerimus; et sunt istae, 1°. Causa et Effectus. 2°. Subjectum et Accidens. 3°. Dissentanea et Comparata. 4°. Conjugata et Notatio. 5°. Totum et Pars. 6°. Genus et Species. 7°. Definitio et Divisio: quibus octavo loco addi potest Inartificialium Argumentorum sedes, Testimonium sive Auctoritas. Nos hunc ordinem secuturi singulis Locis suas Maximas, et Maximis Fallentias subjiciemus. §. 4. Locorum Classes, et Ordo.

Quaestiones Capitis Decimioctavi.

1. De Locis Maxima et Differentia Maximae.
2. De Locis Rhetoricis hinc excludendis.
3. De Locis Internis, Externis, Mediis.
4. De octo Locorum Classibus.
5. De usu Locorum, et de Argumentis inde eruendis.*

CAP. XIX.

De Locis a Causa et Effectu.

Causarum genera quatuor diximus supra. Sunt et aliae earum divisiones; sed praesenti negotio accommodatissimae sunt hae. 1°. In Solitariam, sive Totalem; ut, aurum monetae, sol diei: et Sociam, sive Partialem; ut, lignum domus, natura eruditionis. 2°. In Causam Actu, ut, aedificans domus; et Potentia, ut, architectus domus. 3°. In Remotam; ut, morbi convivium, calicis sulphur, pharmaci sanitas: et Proximam; ut, cruditas morbi, aurum calicis, pharmaci purgatio. 4°. In Causam per se; ut, sol luminis, architectus domus: et Causam per Accidens; ut, sol caecitatis, musicus domus. §. 1. Loci Praecognitio.

Hujus Loci Maximae sunt istae:

I. Posita Causa, ponitur Effectus, et sublata tollitur: ut, Si sol lucet, dies est; Si non lucet, dies non est. Fallit prior §. 2. Maxima prima.

* This fifth Question was added in the Third Edition.

Maximae pars, 1°. In Causa remota: ut, Qui bibit vinum, non semper inebriatur. 2°. In Causa impedita: ut, Gravia non semper descendunt, quia possunt ab aliquo intermedio impediente prohiberi. 3°. In Causa per accidens: ut, Ex malis moribus non semper fiunt bonae leges: Nec fodiens agrum semper reperit thesaurum. 4°. In Causa non sufficiente per se: ut, Non semper ubi industria est, doctrina est; Nec semper fertilis ager, qui bene colitur: quia utrobique alia requiruntur. Fallit posterior pars, 1°. In Causa per accidens: ut, Potest non fodiens agrum reperire thesaurum. 2°. In Causa quae aliquando fuit: ut, Manet aedificium mortuo architecto. 3°. Quoties Effectus potest a variis Causis aeque produci: ut, Potest Socrates, etiam veneno non epoto, mori ex alia causa.

§. 3. Secunda. II. Posito Effectu ponitur Causa, et sublato tollitur: ut, Si luna eclipsatur, terra interponitur; si non, non interponitur. Fallit pars prior, 1°. In Effectu per accidens: ut, Potest reperiri thesaurus, etiamsi ager non fodiatur. 2°. In Effectu permanente post Causam, ut, Manet domus mortuo aedificatore. 3°. In Effectu producibili a diversis Causis: ut, Potest esse mors non epoto veneno. Fallit pars posterior, 1°. In Effectu per accidens: ut, Fodiens agrum potest non reperire thesaurum. 2°. In Effectu qui* aliquando fuit, ut, Corruere potest aedificium, superstite aedificatore. 3°. In Effectu liberi agentis: ut, Potest esse Medicus, etsi non sanet.

§. 4. Tertia. III. Qualis Causa, talis Effectus, et e contra: ut, Bonae arboris fructus bonus, et e contra. Fallit utrumque, 1°. In Causis et Effectibus aequivocis: ut, Pictoris deformis pulchra potest esse tabula. 2°. In Causa Materiali propter aliquod extrinsecum; ut, Non quia aqua fluida est, ergo et glacies.

§. 5. Quarta. IV. Propter quod unumquodque est tale, illud est magis tale: ut, Aër calidus propter ignem arguit ignem calidiorem. Fallit 1°. Ubi utrumque non est tale: ut, Vinum quod efficit hominem ebrium non est magis ebrium, quia non ebrium. 2°. Ubi illud tale recipit magis et minus: ut, Non est pater magis homo quam filius, etsi sit causa cur filius sit homo, quia humanitas non recipit magis ac minus. 3°. In Causa non sufficiente per se, ut: Non semper praeceptor, etiamsi faciat

* 'in Effectu qui.' So in the First Edition: in the Second and Third, 'in Effectu quae'—and subsequently, 'in Effectu Causae quae.'

discipulum doctum, est ipse doctior discipulo, qui, indole et industria accedente, quandoque evadit doctior praeceptore.

V. Causa natura prior est Effectu: ut, Ratio risibilitate. Et haec nunquam fallit; nam et Finalis Causa, in qua sola fallere videtur, etsi mediis posterior sit actu et executione, est tamen prior in intentione agentis, qua etiam sola ratione est Causa *. Sciendum tamen plerasque istarum Maximarum intelligi praecipue et simpliciter de Causis Internis et Essentialibus; de Externis vero aliqua solum ex parte, secundum quid, et per analogiam; et proinde argumenta iis nixa non semper necessario et deictice concludere, sed, ut plurimum, probabiliter tantum et verisimiliter. §. 6. Quinta.

Quaestiones Capitis Deciminoni.

1. De variis Causarum Divisionibus.
2. De Prima Maxima.
3. De Secunda.
4. De Tertia.
5. De Quarta.
6. De Quinta.

CAP. XX.

De Locis a Subjecto et Accidente.

Non hic Subjectum pro Substantia cui inhaeret Accidens, aut Accidens pro eo quod Substantiae inhaeret, praecise et adaequate sumuntur; sed Subjectum pro omni eo cui aliquid attribuitur quod non pertinet ad ejus Essentiam, et Accidens pro omni tali Attributo accipitur. Ut, Numerus est Subjectum paritatis, accidens scilicet accidentis. Accidens multifariam distribuitur, sicut et Subjectum. Nam est Accidens, 1°. Proprium et Commune. 2°. Separabile et Inseparabile. 3°. Inhaerens sive Internum, et Adhaerens sive Externum. 4°. Et potissimum, Antecedens, ut, lassitudo febris, luna pallida pluviae, et omnia omnino signa prognostica; Concomitans sive §. 1. Praecognitio Loci.

* 'est Causa.' In the First and Second Editions the Chapter ends with these words.

connexum, ut, Eclipsi plenilunium;* Consequens, ut dies Aurorae, partus conceptionis. Signa etiam et Circumstantia hujus sunt loci.

Hujus Loci Maximae sunt,

§. 2. Maxima Prima. I. Posito Subjecto ponitur Accidens Proprium, et sublato tollitur, et e contra; ut, Si sit homo, est risibilis, et e contra; et, Si non sit homo, non est risibilis, nec e contra. Nunquam fallit ista, propter Subjecti et Proprii Accidentis reciprocationem.

§. 3. Secunda. II. Posito Subjecto ponitur Accidens Commune, sed non e contra: ut, Si sit nix est alba; non Si sit album est nix. Fallit prior pars in Accidente Separabili: ut, Non si sit aqua, necessario est frigida. Fallit posterior pars, 1°. In Accidente Proprio primo modo: ut, Si sit scientia, est homo. 2°. In Accidente Individuo: ut, Si sit haec albedo, est nix; quia Accidens non mutat Subjectum.

§. 4. Tertia. III. Sublato Accidente Communi, tollitur Subjectum, sed non e contra: ut, Si non sit album, non est nix; potest tamen esse album, etiamsi nix non sit. Fallit prior pars in Accidente Separabili, posterior in Accidente primo modo Proprio, et in Accidente ac Subjecto Individuis, quemadmodum in priore Maxima.

§. 5. Quarta. IV. Posita re ponitur loci et temporis circumstantia, et sublata circumstantia tollitur res: ut, Si Milo interfecit Clodium, Milo tunc vixit, et adfuit: Si nec tunc vixit, nec adfuit, non interfecit. Nunquam fallit in circumstantia requisita necessario.

§. 6. Quinta. V. Posito Antecedente, Concomitante, Consequente, ponitur, pro cujusque exigentia, Consequens, Concomitans, et Antecedens (scilicet Concomitans in esse, Antecedens in esse vel praefuisse, Consequens in esse vel futuro esse;) et sublato tollitur. Ut, Si sit eclipsis, est plenilunium: Si parit, concepit; Si sit Aurora, sol orietur. Fallit. 1°. In non necessario cohaerentibus: ut, Potest esse non pauper qui est Philosophus, et Cometam non sequi bellum. 2°. In necessario etiam cohaerentibus, si non sit mutua necessitas: ut, Etiamsi si sit eclipsis sit plenilunium, non tamen si sit plenilunium continuo erit eclipsis. Sed et

* 'Eclipsi plenilunium.' So in the First Edition. From the Second to the Sixth 'Eclipsis plenilunium.' Afterwards, 'Eclipsis plenilunii.'

ista non necessaria, magnam tamen vim habent ad faciendam fidem, praesertim si multa conglobata in unum fuerint. Unde hunc Locum plurimi faciunt Astrologici, Physiognomici, et Oratores, maxime in Quaestione Facti.

Quaestiones Capitis Vicesimi.

1. De Subjecti et Accidentis variis Divisionibus.
2. De Circumstantiis et Objectis.
3. De Antecedentibus, Concomitantibus, Consequentibus, et Signis.
4. De Maxima Prima.
5. De Secunda.
6. De Tertia.
7. De Quarta.
8. De Quinta.

CAP. XXI.

De Locis a Dissentaneis et Comparatis.

§. 1. Praecognitio Loci.

Dissentanea sunt Opposita, aut Disparata; ut Bos et Equus. Oppositorum quatuor sunt genera, de quibus Part i. cap. 15. Comparata aut sunt ratione qualitatis, ut, Similia et Dissimilia: aut ratione Quantitatis, vel etiam graduum, ut, Paria et Imparia et quaecunque possunt dici Magis, Minus, vel Aeque. De quibus omnibus variae sunt Maximae.

§. 2. Maxima Relatorum.

De Relatis haec. Posito altero Relatorum, in esse, vel cognosci, ponitur reliquum, et sublato tollitur: ut, Si sit filius, est pater, &c. Fallit 1°. In Relatis secundum dici: posito scibili potest non esse scientia. 2°. Si intelligatur in eodem Subjecto et non simpliciter; nam qui est pater hujus, non modo potest non esse, sed omnino non potest esse filius ejusdem.

De Contrariis istae.

§. 3. Maximae contrariorum.

I. Posito uno Contrariorum, tollitur alterum: ut, Si aqua sit calida, frigida non est. Fallit in remissis Qualitatibus: nam aqua quae calida est ad sex, est frigida ad duos gradus:

quia remissio Qualitatis sit semper per admistionem Contrarii.

II. Sublato uno Contrariorum, ponitur alterum: ut, Si aqua non sit sicca, erit humida. Fallit, 1°. In Contrariis Mediatis: ut, Mel nec album nec nigrum est, sed flavum. 2°. In Subjecto non capaci: ut, Anima nec alba est, nec nigra, nec frigida, nec calida.

III. Contrariorum idem est Genus et Subjectum: ut, Si albedo est color*, et nigredo color erit; Si amor sit in concupiscibili, et odium erit. Haec nunquam fallit.

IV. Contrariorum contraria est ratio: ut, Si dolor sit fugiendus, voluptas est sequenda; et Si frigus congreget heterogenea, calor secernit. Fallit, 1°. In Praedicatione Generis, aut Affectionis genericae: ut, Quia albedo est color, aut visibilis, non propterea nigredo non erit. 2°. In ratione Subjecti: ut, Quia sanitas convenit animatis, non propterea morbus inanimatis; sed potius e contra. 3°. In Causis per accidens; non enim, si musicus aedificat, ergo destruet immusicus. 4°. In Causis quarum actio determinatur a dispositione Materiae; non enim emollit lutum frigus, quia indurat calor.

V. Majoris boni contrarium est majus malum, et e contra: ut, Quia sanitas est melior divitiis, aegritudo pejor erit paupertate. Fallit ubi bonorum alterum altero includitur, aut ab eo supponitur: ut, Utilius est posse philosophari, quam scire literas; et tamen † e duobus utilius ignoratur philosophia.

De Privantibus istae.

§. 4. Maximae Privativorum.

I. Posito Habitu, tollitur Privatio, et e contra: ut, Si videt, caecus non est, si caecus est, non videt; et nunquam fallit.

II. Sublato Habitu, ponitur Privatio, et e contra: ut, Non videt, ergo est caecus; non est caecus, ergo videt. Fallit 1°. In Subjecto non capaci; Lapis enim non videt, nec tamen caecus est. 2°. In Subjecto capaci ante tempus suae capacitatis; unde Catulus ante nonum diem etsi non videat, caecus tamen non censetur.

§. 5. Maxima Contradictoriorum.

De Contradicentibus unica ista aeternae veritatis. Posito altero Contradictoriorum, tollitur reliquum, et sublato ponitur:

* In the First Edition, 'sit color.'

† 'tamen e duobus.' In the First Edition, 'et tamen utilius ignoratur Philosophia quam literae.'

ut, Si paries sit albus, non est non albus; si sit non albus, non est albus.

§. 6. Maxima Disparatorum.

De Disparatis ista. Posito uno Disparatorum, tolluntur reliqua: ut, Si Socrates sit homo, non erit bos, aut lapis. Fallit in Accidentibus quando in concreto attribuuntur Subjectis; idem enim lac est album et dulce.

§. 7. Maxima Similium &c.

De Similibus et Dissimilibus, Proportionatis ac Improportionatis ista. Similibus et Proportionatis Similia conveniunt et Proportionalia: Dissimilibus et Improportionatis, Dissimilia et non Proportionalia: ut, Si Plato sit mortalis, et Socrates erit: Si oculus totum corpus, et animam ratio dirigit. Fallit, nisi intelligatur reduplicative, de Similibus scilicet qua Similia, &c. omne enim simile, est etiam dissimile: alias simile non esset, sed idem: unde non sequitur corvum rationalem esse, quia Aethiops est rationalis; et similiter de reliquis. Atque hic oportet respondentem, si excipiat adversus argumenta in hac Maxima fundata, ostendere in quo, quae proponuntur ut similia, sunt dissimilia.

§. 8. Maximae generales Comparatae Rei.

Magis, Minus, et Aeque et de rebus inter se comparatis dicuntur, et de Propositionum probabilitate. De Comparatione rerum Maximae sunt, Generales quaedam, omne genus collationi accommodae; quaedam Speciales, de magis et minus Bono.

Generales sunt istiusmodi: 1°. Quod natura est tale, magis tale est quam quod per participationem: ut, Sol luminosior aëre. 2°. Quod per se, magis quam quod per accidens: ut, Diaeta salubrior vomitu. 3°. Quod remotius a Contrario, quam quod propinquius: ut, Frigidius coelum sub Polis quam sub Tropicis. 4°. Quod magis efficit, quam quod minus: ut, Ignis vehementius calefaciens calidior. 5°. Cui magis inest Causa, magis quam cui minus: ut, Juvenis sene robustior. 6°. Cui magis Definitio competit, aut media, quam cui minus: Quod ad Finem magis conducit, utilius. Et multae aliae, quae omnes fallunt, nisi adhibita limitatione, Caeteris paribus, &c. Nam Termini comparati fere excedunt invicem, et exceduntur.

§. 9. Maximae Speciales comparati Boni.

Maximae Speciales de magis et minus Bono sunt ejusmodi. 1°. In quo sunt plura Bona, melius: ut, Felicitas Peripatetica Stoica. 2°. Quod pluribus Bonum, melius: ut, Justitia fortitudine. 3°. Quod propter se expetitur, melius: ut, Bonae leges malis moribus. 4°. Quod stabilius, melius: ut, Virtus

decore. 5°. Quod solitarie bonum, melius: ut, Αὐταρκεία divitiis. 6°. Quod ad meliorem finem, melius: ut, Artes liberales quaestuariis. 7°. Quod nobilioris objecti, melius: ut, Theologia Medicina. 8°. Quod ad perfectionem, quam quod ad necessitatem, melius: ut Visus tactu. 9°. Quod fini propius, melius: ut, Messis semente. 10°. Quod meliori similius, melius: ut, Aes plumbo; plurimaeque hujus generis apud Aristotelem, lib. iii. Topic. et alios. Quae sunt omnes intelligendae cum limitatione, Caeteris paribus.

§. 10. **Maximae comparatae Rationis.**

Maximae comparatae Rationis, sive Probabilitatis Propositionum sunt istae. 1°. Eorum quae aeque sunt aut non sunt talia, si unum sit tale, et reliquum; si non sit, nec reliquum: ut, Pariter se habere videntur honores et divitiae ad felicitatem; si ergo honores non reddant beatum, nec divitiae reddent: si cibus sit necessarius ad vitam sustinendam, et potus erit necessarius. 2°. Si quod magis videtur esse tale, non sit, etiam quod minus videtur esse non erit: ut, Non placuit omnibus Homerus, quî placebit Maevius? 3°. Si quod minus videtur esse sit tale; etiam id quod magis: ut, Fur si sit suspendio dignus, certe dignior sacrilegus.

Quaestiones Capitis Vicesimiprimi.

1. De Dissentaneis* et Comparatis.
2. De Maxima Disparatorum.
3. De Maxima Relatorum.
4. De Maximis Contrariorum.
5. De Maximis Contradictoriorum et Privativorum.
6. De Maximis Similium, Dissimilium, Proportionatorum, Improportionatorum.
7. De Maximis Generalibus comparatae Rei.
8. De Maximis Specialibus comparatae Rei secundum magis et minus Bonum.
9. De Maximis comparatae Rationis.

* In the First Edition, 1. De Dissentaneis. 2. De Comparatis—thus making Ten Questions in all.

CAP. XXII.

De Locis a Conjugatis et Notatione.

§. 1. Praecognitio Loci.

CONJUGATA sunt proprie quae ob significationis affinitatem vocis quoque affinitate conjuncta sunt: ut, Justus, Justitia, Juste. Praecipua eorum vis est in Abstracti et Concreti consecutione, secundaria et in reliquis; atque spectanda potius Conjugatio est ex rerum quam nominum ordine: unde Somnus et Dormire sunt conjugata, Somnus et Somnolentus non sunt. Notatio est vocis explicatio secundum Etymologiam: ut, Consul* a consulendo Reipublicae.

Conjugatorum Maximae sunt,

§. 2. Maxima Conjugatorum prima.

I. Cui unum Conjugatorum convenit, et alterum; cui non unum, nec alterum: ut, Si Socrates est justus, ergo agit juste. Fallit, 1°. In iis quae sunt Conjugata tantum quoad vocem; Non enim si Socrates bibit† vinum, statim erit vinolentus. 2°. Quando arguitur ab una actione aut paucis ad habitum; propterea non sequitur, Socratem, si agit juste, esse justum. 3°. Quando arguitur a potentia ad actum: ut, Socrates est risibilis, quamvis non rideat.

§. 3. Secunda.

II. Quorum unum convenit alteri, eorum Conjugatum unius convenit Conjugato alterius, et negative similiter: ut, Si albedo sit color, album erit coloratum; et Si frugalis non sit avarus, nec frugalitas erit avaritia. Fallit, 1°. Quum Conjugata sunt talia solum quoad vocem: ut, Non sequitur vinum esse malum, quod vinolentia sit mala. 2°. Arguendo affirmative a Concretis ad Abstracta, ubi Praedicatio non est per se: ut, Non propterea albedo est dulcedo, quia album, ut lac, est dulce. 3°. Arguendo negative ab Abstractis ad Concreta: ut, Quia nulla albedo est dulcedo, non propterea nullum album erit dulce.

Notationis Maximae sunt,

§. 4. Maximae Notationis et Notati.

I. Quod convenit aut non convenit Notationi, Notato convenire aut non convenire par est: ut, Sapientiae studium si sit praeferendum arti militari, certe et philosophia praeferenda erit.

II. De quo dicitur Notatum, et Notatio; et de quo negatur

* 'The name, *Consuls*, means nothing more than simply *Colleagues*: the syllable *sul* is found in *praesul* and *exsul*.' Niebuhr, i. 457.

† 'bibit.' After the Third Edition, 'habet.' Hare and Thirlwall.

Notatio, et Notatum: ut, Si solstitium sit, sol stat: et, Si non sit sacrae rei ablatio, sacrilegium non est.

Locus a Notatione plus habet amoenitatis quam virium: proinde ejus Maximae saepissime fallunt: ut, 1°. Si Notationes sint frigidae, aut nimium coactae: ut, Non sequitur magistrum esse doctiorem discipulo, quia ter magis scit. 2°. Si vera Notatio in argumentatione accipiatur modo non vero:* unde non sequitur Socratem tueri pupillum, quia est tutor; dicitur enim tutor a tuendo quidem, quod tueri debeat, non quod actu tueatur. 3°. Si mutatio contingat in Notato, non in Notatione: ut, Non sequitur convivas, quia discumbunt ad coenam, propterea fusos in lectis coenare; quia mos jam exolevit, qui tunc obtinuit, quum haec significatio huic voci imposita fuit; multisque aliis modis, quos attentior quisque per se facile observabit.

Quaestiones Capitis Vicesimisecundi.

1. De Conjugatis.
2. De Notatione et Notato.
3. De Maximis Conjugatorum.
4. De Maximis Notationis et Notati.

CAP. XXIII.

Loci a Toto et Parte.

§. 1. Praecognitio Loci.

Totum et Partes Relata sunt. Totum est, quod Partium omnium unione absolvitur: ut Homo. Partes, quae in Toto uniuntur: ut, caput, pectus, crura. Totius Essentialis Partes sunt Essentiales, Materia et Forma. Totius Integri Partes sunt Integrantes, quae situ ita differunt, ut possit Pars a Parte separari: ut, Domus partes sunt fundamentum, parietes, tectum. Integrum homogeneum in Partes homogeneas seu similares distribuitur, quarum scilicet quaelibet habet nomen et definitionem Totius: ut, Aquae quaelibet Pars est Aqua. Integrum heterogeneum in Partes heterogeneas sive dissimilares distribuitur, quae scilicet diversas habent a Toto et inter se appellationem simul et naturam: ut, Hominis partes sunt caput, manus, pes, &c. Partes spectari possunt, vel singulae separatim, vel conjunctim universae.

§. 2. Maximae

Totius et Partis Maximae sunt,

* 'modo non vero.' So in the first three Editions. Subsequently, 'accipiatur non vera' or 'non vere.'

I. Posito Toto, ponuntur Partes: ut, Si sit domus, erit fundamentum. Totius et Partis.

II. Sublatis Partibus, tollitur Totum: ut, Si fundamentum non sit, certe domus non erit. Fallit utraque, 1°. In Partibus aequivocis et improprie dictis: ut, Non sequitur, si pili et ungues non sint, nec hominem esse. 2°. In Toto mutilato Parte aliqua non simpliciter necessaria: ut, Potest esse homo, quantumvis amputato digito, vel manu.

III. Sublato Toto, Partes tolluntur: ut, Si domus non sit, nec fundamentum erit.

IV. Positis Partibus, ponitur Totum: ut, Si sint fundamentum, parietes, tectum, erit domus. Fallit utraque in partibus divisim acceptis: ut, Potest esse fundamentum, ita tamen ut domus non sit.

Quaestiones Capitis Vicesimitertii.

1. De Toto et Partibus Essentialibus.
2. De Toto et Partibus Homogeneis.
3. De Toto et Partibus Heterogeneis.
4. De Maximis Totius et Partis.

CAP. XXIV.

De Locis a Genere et Specie.

§. 1. Praecognitio Loci.

Topice Genus et Species non accipiuntur per omnia, ut, in Praedicabilibus. Genus enim hic est omne Praedicatum essentiale; sive sit Genus proprie dictum, de Specie aut Individuo praedicatum; ut, Animal de homine aut Socrate: sive Species de Individuo; ut, Homo de Socrate: sive Differentia Generica aut Specifica de inferioribus Speciei quam constituit; ut, Sensibile de Homine, Rationale de Socrate. Species pariter hic non sola illa proprie dicta, quae Generi immediate subjicitur, sed et Differentia Specifica, et ipsum etiam Individuum: in universum quidquid superiori subjicitur, in quantum subjicitur, Speciei appellatione continetur.

§. 2. Maxima Prima et Secunda.

Generis et Speciei Maximae sunt,

I. Sublato Genere, tollitur Species: ut, Si non sit animal, nec est homo, nec brutum, nec rationale, &c.

II. Posita Specie, ponitur Genus: ut, Si sit homo, aut rationale, erit animal. Nunquam fallunt.

§. 3. Tertia. III. Quod convenit aut non convenit Generi, convenit etiam aut non convenit Speciei: ut, Si animal sit sensibile, et homo: si non sit incorporeum, nec homo. Fallit 1°. In suppositione materiali, vel simplici; neque enim homo est genus, quia animal est; neque non est species, quia animal non est. 2°. In iis quae Generi conveniunt aut non conveniunt ex parte tantum, et non universaliter: ut, Homo neque est irrationalis, quia aliquod animal est; neque non est rationalis, quia aliquod animal non est.

§. 4. Quarta. IV. Quod convenit aut non convenit Speciei, convenit aut non convenit Generi. Explica, Si alicui Speciei, Generi ex parte: unde fiunt Syllogismi in tertia Figura: ut, Si homo sit rationalis, aut non sit quadrupes, certe aliquod animal erit rationale, et aliquod non erit quadrupes. Quod si Speciebus omnibus, toti Generi: unde fiunt Inductiones: ut, Si homo, et equus, &c., sint sensibiles, aut non sint immortales, certe omne animal erit sensibile, et nullum erit immortale.

Quaestiones Capitis Vicesimiquarti.

1. De Genere et Specie.
2. De Maxima Prima et Secunda.
3. De Maxima Tertia.
4. De Maxima Quarta.

CAP. XXV.

De Locis a Definitione et Divisione.

§. 1. Praecognitio Loci. Definitio Topica, non essentialem tantum Definitionem, sed et quamlibet perfectam rei Descriptionem, adeoque et omne Praedicatum convertibile, sicut Differentiam constitutivam, et quarto modo Proprium, complectitur. Divisio vero ita sumitur, sicut in primo libro* dictum est, cap. 18.

§. 2. Maxima Definitionis. Definitionis Maxima unica haec est. Posita aut sublata Definitione, ponitur aut tollitur Definitum, et e contra: ut, Si sit animal rationale, est homo, et e contra; Si non sit homo, non est animal rationale, nec e contra. Fallit in iis quae conveniunt Definitioni aut Definito, quatenus sunt Definitio aut Definitum; non enim si animal rationale sit complexa vox, et

* 'in primo libro.' In the First and Second Editions, 'in prima Logicae parte.'

homo erit: alias perpetuo vera est; fundatur enim in mutua eorum reciprocatione.

Divisioni etiam unica est Maxima haec. Membrorum condividentium uno aut altero sublato, ponitur reliquum; et posito, tollitur: ut, Si hoc animal non sit brutum, erit homo; si sit homo, non erit brutum. Hoc perpetuo obtinet in omni bona Divisione; fundatur enim in primo et tertio ejus Canonibus assignatis supra, Lib. i. cap. 18. §. 3. §. 3. Maxima Divisionis.

Quaestiones Capitis Vicesimiquinti.

1. De Definitione et Divisione.
2. De Maxima Definitionis.
3. De Maxima Divisionis.

CAP. XXVI.

De Locis a Testimonio.

Inartificialia argumenta restant, quae vel experti artis obvia sunt. Pugnant haec auctoritate, non ratione: et ducuntur a Testimonio. §. 1. Praecognitio Loci.

Testimonium aliud est
- Divinum, propter
  - Revelationem: ut Scripturae, Somnia, Visiones, &c.
  - Operationem: ut Dei Judicia, Miracula, Experimenta Divinae Justitiae, Potentiae aut Providentiae, quo et Naturae totius vox refertur,
  - Proprium: et est Sensuum Testimonium.
- Humanum
  - Commune
    - Publicum: ut Consuetudo, Tabulae publicae, Leges, Monumenta, Lapides, &c.
    - Privatum: ut Chirographa, Confessiones, Testamentum, Jusjurandum, Pactum, Sententiae Auctorum, &c.

Testimonium illud alio firmius est, de quo plurimae dari possunt Maximae: nos e multis praecipuas aliquot exhibemus.

I. Testimonium non valet negative; non enim sequitur non ita esse, propterea quod nullibi dixit Aristoteles. Fallit 1°. in his quae non sunt statuenda sine certa auctoritate: ut, Quia Scripturae Sacrae non dicunt, ergo non est dogma Fidei; nec §. 2. Maxima Prima.

capitale est temere jurare, quia nulla Lex dicit esse capitale. 2°. In his de quibus auctor debuit aut promisit perfecte disserere: ut, Aristoteles, lib. v. Metaphys. ubi tamen instituit enumerare singulas Species Quantitatis, non meminit Loci: Locus proinde Quantitas non est.

§. 3. Secunda. II. Divino Testimonio certa fides adhibenda est: ut, Christus est Messias, quia Scripturae docent. Nunquam fallit.

§. 4. Tertia. III. Sensuum Testimonio certa fides adhibenda est: ut, Ignis calidus est, quia sensus docet. Fallit quoties reddi ratio potest, cur sensus fallatur: ut, Baculus non propterea curvus est, quia in aqua talis videtur.

§. 5. Quarta. IV. Peritis credendum in sua arte: ut, Partus perfectus nascitur mense septimo, hoc enim asserit Hippocrates. Fallit 1°. Ubi peritiores aut aeque periti diversum sentiunt: ut, Non dantur Ideae, Platone quamvis asserente; quia refragatur* Aristoteles. 2°. Ubi sensus, aut ratio contradicit: ut, Nix nigra non est, etsi dixerit Anaxagoras; nec Galaxia de natura elementari, etsi dixerit Aristoteles: quia sensus illic, hic ratio repugnat.

§. 6. Quinta. V. Plurimorum Testimonium praefertur Testimonio paucorum: ut, Verisimilius est dari elementum ignis, quod plerique putant, quam non dari, quae paucorum est opinio. Fallit 1°. Ubi pauciores sunt prudentiores: ut, Virtus praeferenda est divitiis, quod sic prudentiores censeant. 2°. Ubi pauciorum sententia firmioribus rationibus probatur: ut, Logica Ars est potius quam Scientia, etsi pauciores id censeant, quia rationibus firmissimis constat ita esse.

§. 7. Sexta. VI. Antiquorum Testimonium praeferendum est Testimonio recentiorum. Quod intelligendum in iis praesertim quae ad pietatem spectant et mores; nam in his quae artis sunt aut ingenii, haud dubie superantur a neotericis prisci, quo facilius est inventis addere, quam nova invenire.

Quaestiones Capitis Vicesimisexti.

1. De Argumentis Inartificialibus.
2. De Maxima Prima.†

* 'refragatur.' In the First Edition 'repugnat.'

† The First and Second Editions add as the second Question: 'De Testimonio,' making eight Questions in all.

3. De Maxima Secunda et Tertia.
4. De Maxima Quarta.
5. De Maxima Quinta.
6. De Maxima Sexta.
7. De reliquis Maximis.

CAP. XXVII.

De Fallaciis in genere.

§. 1. Quid Elenchus sive Fallacia.

Syllogismus Captiosus, qui probabilitatem mentitur quam habet Dialecticus, Syllogismus Sophisticus, vel Elenchus, vel Fallacia indifferenter appellatur. Sophistae veteribus dicti, qui gloriam ex disputatione aucupabantur; atque id quinque potissimum mediis, quae propterea Metae Sophistarum dicuntur: cogendo scilicet Respondentem ad Redargutionem, Falsum, Inopinabile, Soloecismum, aut Nugationem.

§. 2. Quinque Sophistarum Metae.

Redargutio, est praeconcessi negatio, aut praenegati concessio; quando Respondens cogitur sibi contradicere. Falsum, est Propositionis manifeste falsae per Respondentem admissio. Inopinabile, est Propositionis a communi hominum opinione alienae admissio. Soloecismus, est vitium orationis peccantis adversus Grammaticorum regulas. Nugatio, est ejusdem inutilis et inanis repetitio.

§. 3. Fallaciarum numerus.

Fallaciae possunt disponi secundum Locorum Dialecticorum seriem, quorum mentiuntur probabilitatem; sed non incommode Aristoteles omnes ad generales quasdam notas retulit, numero tredecim, istis versiculis comprehensas.

Aequivocat, Amphi. Componit, Dividit, Acc. Fig.
Acci. Quid, Ignorans, Non causa, Con. Petit. Interr.

Quorum prior versiculus sex Fallacias in Dictione complectitur; posterior septem reliquas, quae extra Dictionem sunt.

Quaestiones Capitis Vicesimiseptimi.

1. De Elenchi Definitione et Nomine.
2. De necessario usu doctrinae Fallaciarum in Arte Logica, et de Libris Elenchorum Aristotelis.
3. De Sophistis veteribus.
4. De quinque Metis Sophistarum.

5. De Fallaciarum numero.
6. De Dispositione Sophistica, sive de arte interrogandi.*
7. De Solutione Fallaciarum, sive de arte respondendi.

CAP. XXVIII.

De Fallaciis in Dictione.

§. 1. Multiplex triplex.

FALLACIA omnis in Dictione oritur ex Dictionis aliqua Multiplicitate.

Est autem Multiplex aliud
1. Actuale: quando Dictio invariata multa significat, ut in Aequivocatione, et Amphibolia.
2. Potentiale: quando Dictio, quoad prolationem aliquo modo variata, multa significat, ut in Compositione, Divisione, et Accentu.
3. Phantasticum: quando Dictio, unum reipsa significans, videtur tamen multa significare; ut in Figura Dictionis.

§. 2. Fallacia Aequivocationis.

Fallacia Aequivocationis, sive Homonymiae, est, quando vox aliqua simplex aliter atque aliter accipitur in argumentatione. Contingit id tribus modis: 1°. Quum Dictio multa principaliter significat: ut, si probetur aliquod coeleste sidus esse animal, vel latrare, quia est canis. 2°. Quum Dictio unum proprie significans, per Analogiam aut Metaphoram ad alia transfertur: ut, si probetur aquam pedes habere, quia currit; aut pratum os, quia ridet; aut urinam valere, quia sana est. 3°. Quando ambiguitas attenditur penes accidentia partium orationis secundum Grammaticam: ut si probetur sedentem stare, quia surgebat. In hac Fallacia sunt quatuor Termini; et solvitur distinguendo vocem ambiguam secundum varia ejus significata.

§. 3. Fallacia Amphiboliae.

Fallacia Amphiboliae, sive Amphibologiae, est, quando oratio aliqua ambigua est propter constructionem. Contingit id tribus modis. 1°. Manente eadem constructione sub diversa tamen habitudine: ut, si probetur hunc librum possideri ab Aristotele, quia est liber Aristotelis. 2°. Mutato constructionis ordine: ut, si probetur columnam sentire, quam Socrates tangit, quia quidquid Socrates tangit illud sentit. 3°. Quum oratio praeter propriam significationem, transumptam etiam et

* The sixth and seventh Questions were added in the Third Edition.

tropicam habet: ut, si probetur, qui indocilem docere vult terram scindere, quia litus arat: quo fere pertinent et caeterae locutiones proverbiales. In hac etiam sunt quatuor Termini; et solvitur ostendendo orationis ambiguitatem.

§. 4. Fallaciae Compositionis et Divisionis.

Fallacia Compositionis, est quum conjunctim accipiuntur quae erant accipienda divisim. Huic ex adverso respondet Fallacia Divisionis, quum seorsim et divisim accipiuntur quae erant accipienda conjunctim. Illa dicitur Fallacia a bene Divisis ad male Conjuncta, ista a bene Conjunctis ad male Divisa. Contingit utrumque quatuor modis. 1°. Quum dictum in Modali potest supponere pro se toto, vel pro parte sui: ut, si probetur possibile esse ut niger sit albus, quia possibile est album esse nigrum. 2°. Ratione Conjunctionis copulativae vel disjunctivae: ut, si probetur Quinque esse par et impar, quia duo et tria sunt par et impar. 3. Quum Dictio aliqua diversis in oratione conjungi potest: ut, si probetur Socratem semper futurum, quia qui vivit semper erit. 4°. Quum voces unitae in Praemissis in Conclusione dividuntur, aut e contra: ut, si probetur canem esse patrem Socratis, quia est pater, et est Socratis; aut Socratem esse, quia est mortuus. In his sunt quatuor Termini; et solvuntur separando sensum divisum a composito, et ostendendo uter sit verus et genuinus, uter non.

§. 5. Fallacia Accentus.

Fallacia Accentus sive Prosodiae est, quum propter aliquam in pronunciatione similitudinem fit deceptio. Contingit id quatuor modis: 1°. Ratione quantitatis aut toni diversi: ut, si probetur poma fugienda esse, quia mala; aut judicem suspendendum, quia debet pendere. 2°. Ratione diversae scripturae, cum vel sine diphthongo aut aspiratione: ut, si probetur judicem corruptum esse, quia vendit Equum; aut porcorum stabulum esse in fano, quia ibi Ara est. 3°. Ratione coalitionis diversarum vocum in unam, aut unius e contra in plures distractionis: ut, si probetur Rempublicam conculcari, quia via, quae res est publica, conculcatur; aut Senatum reprehendendum, qui in curia est, quia incuria reprehendenda. 4°. Ratione modi pronunciandi: ut, quum illa quae dicuntur per concessionem, aut ironiam, aut per interrogationem, aut quid simile, accipiuntur ut simpliciter et categorice dicta. In hac similiter sunt quatuor Termini; et solvitur ostendendo diversam accentus aut scripturae rationem.

§. 6. Fallacia Figurae Dictionis.

Fallacia Figurae Dictionis est, quum, propter similitudinem aliquam dictionum, id uni competere videtur, quod alteri. Idque vel Grammatice, ut, si probetur Poetam esse generis foeminini, quia Musa est; vel Logice, ut, si probetur videre esse agere, quia docere est; vel alia quocunque modo. Haec Fallacia minutior est quam ut facile decipiat, et contenta negari, operosam solutionem non exspectat.

Quaestiones Capitis Vicesimioctavi.

1. De Fallaciarum in Dictione sufficientia secundum triplex Multiplex.
2. De Fallacia Aequivocationis, et ejus solutione.*
3. De Fallacia Amphiboliae, et ejus solutione.
4. De Fallaciis Compositionis et Divisionis, earumque solutione.
5. De Fallacia Accentus.
6. De Fallacia Figurae Dictionis.

CAP. XXIX.

De Fallaciis extra Dictionem.

§. 1. Fallaciae extra Dictionem.

Fallaciae extra Dictionem sunt in quibus contingit deceptio, non tam ex multiplici aliquo latente in vocibus ipsis, quam ex ignoratione rerum; et sunt septem, quae sequuntur suo ordine.

§. 2. Fallacia Accidentis.

Fallacia Accidentis est, quum alteri connexorum attribuitur, quod alteri convenit tantum per accidens. Accidens enim hic appellatur, quidquid aut non est de essentia rei cui attribuitur; aut si sit, est tamen ei alienum, in quantum ea confertur cum aliqua tertia. Contingit haec Fallacia tribus modis. 1°. Quum proceditur ab Accidente ad Subjectum, aut e contra: ut, si probetur Socratem crudas carnes comedisse, quod illas comederit quas emisset. 2°. Quum mutatur genus suppositionis, materialis in formalem, simplex in personalem, &c. aut e contra: ut, si probetur syllabam rodere caseum, quia mus est syllaba; aut Socratem, quia homo est, esse Speciem. 3°. Quum proceditur a superiore ad inferius; et e contra, in eis quae conveniunt alterutri secundum rationem superioris et inferioris;

* The First and Second Editions have nine Questions, 2, 3, and 4 being each broken into two:
'2. De Fallacia Equivocationis et ejus modis.
'3. De ejus vitio et solutione.'

ut, si probetur rationale converti cum animali, quia cum homine convertitur. Siqui ab aliis assignentur modi, reduci ad hos possunt; sicut et istorum fortasse nonnulli, ad alias Fallacias; nihil enim impedit, eundem nonnunquam Elenchum ad diversas Fallacias referri posse. Solvitur Fallacia Accidentis distinguendo id, quod alicui convenit per se, ab eo quod per accidens.

§. 3. Fallacia secundum quid ad simpliciter.

Fallacia a dicto secundum quid ad dictum simpliciter, est quum illud, quod verum est tantum secundum quid, accipitur ut simpliciter, et absolute verum. Simpliciter autem dici est sine aliquo addito dici; secundum quid vero, cum aliquo addito. Contingit haec Fallacia tribus modis. 1°. Quum determinatio addita destruit terminum cui additur: ut, si probetur esse hominem, quia est mortuus vel pictus homo: cujusmodi dicitur contradictio in adjecto. 2°. Quum determinatio addita significat partem: ut, si probetur Aethiopem esse album, quia est albus dentes. 3°. Quum determinatio addita significat notabilem aliquam circumstantiam loci, temporis, soni, &c. ut, si probetur arma deposita domino non reddenda, quia non domino furioso. Solvitur distinguendo id quod est simpliciter, ab eo quod est quadamtenus, et secundum quid.

§. 4. Fallacia Ignorationis Elenchi.

Fallacia ab Ignoratione Elenchi, est quum ea pro veris Contradictoriis accipiuntur quae non sunt talia. Elenchus est Syllogismus probans Contradictoriam Propositionis negatae: qui ut sit legitimus, requiruntur quatuor conditiones verae Contradictionis; ut scilicet sit 1°. ejusdem eodem modo: 2°. secundum idem: 3°. ad idem: 4°. eodem tempore. In hujus Fallaciae conclusione contradictoria eidem attribuuntur; sed quae ob defectum alicujus requisitae conditionis non sunt vera contradictoria. Contingitque, 1°. Quum collatio non est ejusdem eodem modo: ut, si probetur cadaver Socratis esse, et non esse hominem, quia est mortuus, non est vivus homo, 2°. Quum non est ejusdem secundum idem: ut, si probetur Aethiopem esse album et non album, quia est albus dentes, cutem non albus. 3°. Quum non est ad idem: ut, si probetur Socratem esse divitem, et non divitem, quia in comparatione ad Irum dives est, non est ad Croesum. 4°. Quum non est eodem tempore: ut, si probetur Socratem venturum et non venturum, quia venturus est cras, non venturus hodie. Ad Ignorationem Elenchi omnis Fallacia potest aliquo modo re-

duci; quemadmodum ad Contradictionem omnis Oppositio. Solvitur ostendendo defectum Contradictionis in aliqua dictarum quatuor conditionum.

§. 5. Fallacia non Causae pro Causa.

Fallacia a non Causa ut Causa est, quum aut Causa non vera sumitur pro Causa vera, aut Causa non talis pro Causa tali: ut, insufficiens pro sufficiente, per accidens pro per se, remota pro proximis, &c. Istis enim duobus modis contingit. 1°. A Causa non vera, ut Causa vera: ut, si probetur bellum intestinum esse propter cometam. 2°. A Causa non tali, ut Causa tali: ut, si probetur vini usum tollendum, quia facit ebrios. Haec Fallacia usum habet in Syllogismis ducentibus ad Impossibile. Solvitur negando Causam falsam, et adducendo germanam.

§. 6. Fallacia Consequentis.

Fallacia Consequentis est, quum ex Antecedente infertur ut Consequens, quod tamen non est Consequens. Contingit id quoties contra regulas Conversionum aut Syllogismorum Conditionalium peccatur; quas videre est retro, Lib. ii. c. 7. paragr. 4. et Lib. iii. c. 9. paragr. 2. Solvitur ostendendo infirmitatem Consequentiae, vel ex regulis, vel ex aliis Consequentiis ejusdem formae, et tamen infirmis.

§. 7. Fallacia petitionis principii.

Fallacia petitionis principii est, quum id sumitur tanquam principium ad probationem, quod non est concessum. Contingit multis modis. 1°. Quum supponitur id ipsum quod quaeritur sub iisdem terminis, quae dicitur Petitio statim: ut, si probetur hominem esse, quia homo est. 2°. Quum sub diversis, sed synonymis: ut, si probetur gladium acutum esse, quia ensis est. 3°. Quum quaestio probatur per aeque ignotum: ut, si probetur hominem esse risibilem, quia equus hinnibilis.* 4°. Quum Propositiones mutuo et circulariter se probant: ut, si probetur ignem esse calidissimum, quia tenuissimus est; et mox tenuissimum, quia calidissimus. Solvitur ostendendo vanitatem et nugationem talis Argumentationis.

§. 8. Fallacia secundum plures interrogationes.

Fallacia secundum plures interrogationes ut unam, est quum plures quaestiones ita proponuntur conjunctim, ut una tantum quaestio videri possit. Contingit id duobus modis. 1°. Quum quaeritur idem Praedicatum de diversis Subjectis: ut, Suntne mel et fel dulcia? 2°. Quum de Subjecto eodem diversa Praedicata quaeruntur: ut, Estne homo animal et lapis? Solvitur

* 'hinnibilis.' In the Fifth and subsequent Editions, 'est hinnibilis.'

respondendo non una responsione ad omnes interrogationis partes simul, sed distincte ad singulas.

Quaestiones Capitis Vicesiminoni.

1. De Fallaciis extra Dictionem in genere.
2. De Fallacia Accidentis.
3. De Fallacia a dicto secundum quid ad dictum simpliciter.
4. De Fallacia Ignorationis Elenchi.
5. De reductione omnium Fallaciarum ad ignorationem Elenchi.
6. De Fallacia a non Causa ut Causa.
7. De Fallacia Consequentis.
8. De Fallacia Petitionis Principii.
9. De Fallacia secundum plures Interrogationes ut unam.

CAP. XXX.

De Ordine et Methodo in Genere.

§. 1. Methodi vox et Definitio.

CONSIDERATA Argumentatione, reliquum est alterum Discursus Instrumentum, Ordo seu Methodus. Qui accuratius ista distinguunt, Ordinem volunt esse integrae alicujus Disciplinae, Methodum etiam particularium Conclusionum; atque Ordinem disponere, Methodum etiam inferre. Nos utrumque habemus pro eodem. Est autem Ordo, seu Methodus, ratio ita disponendi partes alicujus Disciplinae vel Tractationis, ut facillime a nobis integra discatur.

§. 2. Methodus Inventionis.

Methodus alia est Inventionis, alia Doctrinae; diversa enim prorsus via ad Disciplinarum praecepta indaganda, et indagata docenda, incedimus. Inventio prior est, Doctrina nobilior. Utraque a notioribus nobis ad ignotiora nobis procedit, sed alio tamen et alio modo. Nam praecepta indagamus ascendendo, hoc est, progrediendo a sensilibus et singularibus, quae sunt notiora nobis simpliciter, ad intelligibilia et universalia, quae sunt notiora natura; sed praecepta tradimus descendendo, hoc est progrediendo ab universalibus et intelligibilibus, quae sunt notiora natura, et nobis etiam distincte, ad minus universalia et sensui propinquiora, velut ignotiora.

§. 3. Methodi Inventionis Media.

Methodi Inventionis quatuor sunt Media, et velut gradus per quos ascendimus. Primus, Sensus est, cujus adminiculo colligimus aliquam singularis rei notitiam. Secundus, Obser-

vatio, sive Historia, qua colligimus, et mente collocamus, quae sensu aliquoties hausimus. Tertius, Experientia, qua collectas plures observationes ad certum usum applicamus. Quartus et ultimus, Inductio, qua collectas plures experientias ad universalem Conclusionem constituendam adhibemus.

§. 4. Methodi Inventionis Media.

Methodus Doctrinae alia est
1. Compositiva; quae, a notione Subjecti incipiens, principia ejus et affectiones et species investigat: haec tradendis Disciplinis Theoreticis inservit.
2. Resolutiva; quae, a notione Finis incipiens, ejus Subjectum et Media investigat: haec Disciplinis Practicis, hoc est, Prudentiis et* Artibus tradendis inservit.

Leges utrique Methodo communes sunt,

§. 5. Lex Brevitatis. I. Lex Brevitatis. Nihil in Disciplina desit, aut redundet. Mutilatio enim est, non Compendium, siqua pars necessaria desit. Redundantia vero et Tautologia in praeceptis nauseam pariunt: in praeceptis dico, non in exemplis, aut commentariis; exempla enim si sint frequentiora, et commentarii si pleniores, ita non damnamus, ut probemus magis.

§. 6. Lex Harmoniae. II. Lex Harmoniae. Doctrinae singulae partes inter se consentiant. Pessime docet, qui quod hic ponit, alibi per incogitantiam evertit.

§. 7. Lex Unitatis. III. Lex Unitatis, sive Homogeniae. Nihil in Doctrina praecipiatur, quod non sit Subjecto aut Fini homogeneum. Dico Subjecto, propter Scientias; Fini, propter Artes et Prudentias. Damnat Aristoteles merito transitum a genere ad genus.

§. 8. Lex Generalitatis. IV. Lex Generalitatis, sive Antecessionis et Consecutionis. Praecedat in docendo id, sine quo alterum intelligi nequit, sed ipsum sine altero. Lumen enim accipiant oportet et robur sequentia a praecedentibus, non haec ab illis.

§. 9. Lex Connexionis. Lex Connexionis. Singulae partes Doctrinae aptis transitionibus connectantur. Crebris enim interruptionibus turbantur intellectus et memoria; apta vero colligatione et utrumque juvabitur, et Methodi ratio manifesta fiet. Operae facturus pretium qui docet, Methodi connexionem et rationem universam tabula aliqua sive diagraphe compendiaria discipulis repraesentabit.

* In Editions subsequent to the Third, 'aut Artibus.'

Quaestiones Capitis Trigesimi.

1. De Ordinis et Methodi distinctione.
2. De utriusque Definitione.
3. De Methodo Inventionis.
4. De quatuor Mediis Inventionis.
5. De Methodo Doctrinae: an sequatur rerum naturam magis, vel nostrae cognitionis facultatem.
6. De Lege Brevitatis.
7. De Lege Harmoniae.
8. De Lege Unitatis.
9. De Lege Generalitatis.
10. De Lege Connexionis.

CAP. XXXI.

De Methodis in Specie.

§. 1. Methodi Compositivae partes.

METHODUM Syntheticam sive Compositivam, Scientiarum, quae contemplativae sunt, propriam diximus. Partes ejus tres sunt, Subjectum, Subjecti Affectiones, et Affectionum Principia, quae sunt omnia suo modo Praecognita, quemadmodum ostensum supra est cap. 11. hujus libri. Nec est quod Species quartam partem addamus, tum quod possit esse Subjectum alicujus Scientiae, quod non habet Species: tum quod Species Subjecti totalis sunt etiam Subjecta suo modo, scilicet partialia.

De hac Methodo sunt speciales Leges.

§. 2. Lex Unitatis.

I. Lex Unitatis. Unitas Scientiae pendet a Subjecti unitate, Subjecti scilicet vel Materialis, vel saltem Formalis. Materiale Subjectum est res considerata: Formale est ratio secundum quam consideratur. Illud unum potest esse et idem multarum Disciplinarum, ut, Arithmetica et Musica considerant numerum: hoc uniuscujusque Proprium, ut, Arithmetica numerum considerat, qua numerum: Musica eundem, qua sonorum.

§. 3. Lex Generalitatis. II. Lex Generalitatis. Magis Universalia praecedant minus Universalia. Prius ergo agendum de Subjecto in genere, quam de Speciebus ejus: ut, in Physica prius agendum est de corpore naturali in communi, quam de Coelo aut Elementis aut Animalibus. Amplia Legem et ad Universalia in causando; agendum enim prius de Principiis, quam de Affectionibus Subjecti.

§. 4. Methodi ratio in Disciplinis Contemplativis. Unde in Scientiis Methodi ratio haec est. Primo agendum de Subjecti notione paucis tantum, ut aliquo modo praecognoscatur: secundo loco de ejus Principiis; tum de communibus ejus Affectionibus; de Speciebus deinceps, descendendo a simplicioribus ad magis compositas, dum ad infimas perveniatur. Hac Methodo accurate utitur Aristoteles in tradenda Disciplina Physica.

§. 5. Methodi Resolutivae partes. Methodi Analyticae, sive Resolutivae, quae Prudentiis et Artibus inservit, partes sunt tres, Finis, Subjectum, et Media. Finis enim introducendus est in Subjectum per Media quaedam.

Ejus speciales sunt Leges.

§. 6. Lex Unitatis. I. Lex Unitatis. Unitas Disciplinae operatricis pendet ab unitate Finis. Quod enim Subjectum est in contemplativis, id Finis est in operativis.

§. 7. Lex Generalitatis. II. Lex Generalitatis. Magis Universalia praecedunt minus Universalia. Intellige de Universalibus, et causando et in praedicando; atque in causando rursum, et respectu Causae Finalis, quia praecognitio Finis praecedere debet Mediorum investigationem; et respectu Causae Efficientis, quia notitia Principiorum debet praecedere notitiam Mediorum.

§. 8. Methodi ratio in Disciplinis operatricibus. Unde in operatricibus Methodi ratio haec est. Primo agendum* de notione Finis, ut de praecognoscendo: mox de Subjecto, in quod Finis introducendus est: tertio loco de Principiis Mediorum: quarto de Mediis ipsis, iisque primo in genere: postea specialius, dum ad infima perveniatur. Ut in Ethica Prudentia, primo agitur de Felicitate, ut de Fine, tum de Hominis intellectu, voluntate, affectibus, ut Subjecto Felicitatis: inde de Electione, Fuga, Consuetudine, &c. quae

* 'agendum.' In the First and Second Editions, 'agatur.'

sunt Principia virtutum; de virtutibus demum ipsis ut Mediis ad Felicitatem in genere, et in specie.

Quaestiones Capitis Tricesimiprimi.

1. An sit unica omnium Disciplinarum Methodus?
2. De Methodo Compositiva.
3. De Lege Unitatis in illa.
4. De Lege Generalitatis in illa.
5. De Methodo Resolutiva.
6. De Lege Unitatis in illa.
7. De Lege Generalitatis in illa.
8. An sit praeter istas alia Methodi species?

APPENDIX PRIMA

DE

USU LOGICAE.

CAP. I.

De Tractatione Simplicis Thematis, sive de Genesi Thematica.

§. 1. Distributio et ordo dicendorum.

DISCIPLINARUM Instrumentalium, in quarum numero est Logica, vis omnis in usu sita est: Usum proinde Logicae reliquum est ut paucis ostendamus. Is autem duplex;* vel enim ipsi aliquid secundum Artis Logicae praecepta commentamur, vel ab aliis commentata artificiose resolvimus. Illa γένεσις dicitur, sive Tractatio; haec ἀνάλυσις, sive Resolutio. Tractatio omnis vel est simplicis Thematis, quod explicandum; vel Problematis, quod argumentis discutiendum; vel integrae Disciplinae, quae Methodice disponenda proponitur. Genesin Thematicam, Problematicam, Methodicam, non incommode dixeris.

§. 2. Expensio Thematis Simplicis.

Thema Simplex est quidquid concipi exprimive potest circa affirmationem et negationem. Themata autem Simplicia, ut non sunt omnia unius rationis, ita nec uno omnino modo tractanda. Expendat itaque oportet animo prius Thema aliquod tractaturus, quam ad operandum accedat, ipsius conditionem: sitne Ens Reale, an Rationis; Universale, an Singulare; Substantiale, an Accidentale; Totale, an Partiale; Absolutum, an Relatum; Abstractum, an Concretum; Unum,

* In some of the later Editions, 'est duplex.'

an Aggregatum, &c. Sed non persequor ista sigillatim. Consultius fuerit tantum praecepta quaedam magis communia exhibuisse, quae tractandis Thematibus plerisque, praesertim perfectioribus, inserviant, eorumque praxin unico exemplo ostendisse.

§. 3. Explicatio Nominis.

Thematis expensi Tractatio in Explicatione consistit tum Nominis, tum Rei. Ordiendum autem a Nomine, cujus explicandae sunt *ὁμωνυμία, συνωνυμία* et *παρωνυμία*. *Ὁμωνυμία* explicatur aperiendo, si qua sit, vocis ambiguitatem, varias ejus significationes et acceptiones in medium afferendo; unamque ex omnibus deligendo eam, de qua praesens instituitur Tractatio. *Συνωνυμία* explicatur recensendo varias ejus appellationes, et in eadem et in aliis linguis. *Παρωνυμία* explicatur declarando vocis notationem, et originem, atque etiam conjugata. Ad explicationem Nominis Lexica magno erunt adjumento, quum Generalia variarum Linguarum, praesertim quae Etyma vocum notant et Linguarum harmoniam, tum quarundam Disciplinarum Propria, qualia sunt Dictionaria Theologica, Juridica, Medica, Philosophica. Caeterum praedicta non sunt omnia et semper et ubique adhibenda in Nominibus explicandis; sed delectu opus est, et judicio, ut ea solum adhibeantur, quae ipsi rei explicandae opportuna videbuntur.

§. 4. Explicatio Rei.

Res explicantur Attributione, et Distributione. Illa fit, quum Themati subjecto alia attribuuntur; haec, quum ipsum Thema in suas partes distribuitur. Attribuuntur autem Themati quaedam Essentialia, quaedam non Essentialia. Essentialia hic intellige, non solum quae proprie constituunt Essentiam, Genus et Differentiam; sed illa universa, quae ad constituendam plenam et perfectam rei Definitionem quoquo modo pertinere supra dictum est, Lib. 1. Compend. Cap. 17. paragr. 5. Qualia sunt in Substantiis Propria Accidentia, in Accidentibus Propria Subjecta et Objecta, in utrisque Causae Efficientes et Finales; quaeque aliquibus istorum proportione respondent; ut Materia in Artificialibus habet rationem Subjecti; Correlatum habet rationem Objecti in Respectivis; et Fundamentum Causae Efficientis in Potentiis; Actus proprius habet rationem Finis, &c. Quae praeter ista sunt, omnia sunt non Essentialia. Essentialia merito primum in Tractatione locum vindicant: non Essentialibus conveniet novissimus: inter haec et illa Distributio medio loco commodissime collocabitur.

§. 5. Per Attributa Essentialia.

Inter Essentialia Genus, quia communissimum, primum;* idque assignandum est semper quam fieri potest propinquum; praemissis tamen, sicubi opus erit, et remotioribus. Genus sequitur Differentia, cujus aut defectum supplebunt, aut naturam plenius declarabunt Accidentia Propria; et hoc maxime in Substantiis, additis etiam Causis Efficientibus Principalibus, Impulsivis, et Instrumentalibus; et Fine tum proximo, tum etiam remotis†. At quoties Thema Accidentale tractandum venit, Generi subnectenda erunt, praeter jam dicta, Subjectum ejus proprium, et adaequatum Objectum. Ista autem dico, omnia, vel aliqua, plura, vel pauciora, prout casus exiget, et conditio ipsius Thematis. Ex quibus demum integra conficienda est Definitio Rei Essentialis, quae claudat hanc Tractationis partem. Placuisse video permultis diversam omnino ab hac pergendi rationem, quos integram Definitionem primo statim loco posuisse juvat, mox eam per singula membra resolvisse. Quibus assentior in texendis Disciplinarum Compendiis, atque alias etiam, quoties insigni brevitate opus est. Ast ubi Thema aliquod laxius tractandum proponitur, suaderem studiosis, praesertim minus exercitatis, ut illa potius incedant‡ via, quam jam ostendi; quod naturae convenientius sit a primis et simplicibus Terminis, ad ortos§ et compositos colligendo procedere, quam e contra, resolvendo.

§. 6. Per Distributionem.

Investigata Definitione ac proposita, Thema mox distribuendum est in suas species aut partes, sive eas habeat proprias et per se, sive improprias aut per accidens. Sed partes vel nominasse tantum ut plurimum sufficiet, aut saltem explicuisse quam paucissimis, quantum scilicet necesse est ad pleniorem ipsius Thematis intelligentiam; neutiquam vero sunt justa tractatione, et fusius declarandae. A Divisione ad Attributa transeundum non Essentialia, quae sunt aut Effecta, aut Comparata.

§. 7. Per Effecta.

Effecta plerumque late admodum patent, et copiosam suppeditant tractandi materiam. Sed Effecta Thematis, siqua sint aut minus nobilia aut nimium communia, poterit quisque

* 'primum.' In some of the later Editions, 'et primum.'

† 'remotis.' So in all the Editions I have seen previous to the Tenth, which has 'remota.'

‡ 'incedant.' In the Tenth Edition, 'incederent,' probably in consequence of 'incedent' having been erroneously given in a preceding Edition.

§ 'ad ortos.' See above, p. 35.

pro suo arbitrio, vel tacitus omittere, vel nominata praeterire. Nobiliora vero et magis propria conveniet ad certas velut classes, maxime si multa sint, revocare, quo distinctius et enucleatius explicentur. Sed quia saepius contingit, ut Effecta cum Propriis Accidentibus, aut Fine, aut aliis attributis,. vel reipsa coincidant, vel saltem, propter cognationem quam cum illis habent, coincidere videantur, dispiciat oportet cum judicio Thema aliquod tractaturus, quo quaeque commodissime referri possint, debeantve; an ad Effecta, an vero ad Proprietates, aut Finem, aut aliud aliquod Thematis Attributum; ne cogatur idem bis aut pluries in unius Thematis Tractatione repetere. Porro hic Effectorum locus est afferendis exemplis maxime opportunus.

§. 8. Per Cognata. Post Effecta sequentur Comparata, quae vel Cognata sunt, vel Opposita: quorum Cognata comparantur cum Themate, ut cum eo convenientia; Opposita, ut pugnantia. Thema explicatur per comparationem Cognatorum, quum ea quae ipsi aliqua ratione sunt eadem aut similia afferuntur; ostenditurque in quo sita sit Identitatis aut Similitudinis inter ea ratio, itemque Diversitatis et Dissimilitudinis. Ratio Identitatis et Similitudinis inter Cognata declaratur, quum ostenditur in quo eodem aut simili conveniant; vel Genere, ut Comitas et Urbanitas; vel Causa Efficiente, ut Augmentatio et Nutritio; vel Materia, ut Ros et Pruina; vel Fine, ut scribere et loqui; vel Subjecto, ut Fides et Charitas; vel Effectu, ut Magnes et Succinum; vel Proportione, ut Sol et Oculus; vel alio quoquam Cognationis vinculo. Quinetiam quandoquidem est aliquod perpetuo inter Cognata discrimen, alias Cognata non essent amplius sed eadem, Convenientia explicata, aperienda est consequenter eorum Discrepantia et Dissimilitudo: sive Genere differant, ut Sol, et Oculus; sive Causa Efficiente, ut Ros et Pruina; sive Materia, ut Os et Cartilago; sive Fine, ut Physica et Medicina; sive Subjecto, ut Lux et Lumen; sive Objecto, ut Comitas et Urbanitas; sive Circumstantia aliqua Loci, Ordinis, aut Temporis, ut Crepusculum et Aurora; sive Mole, ut Collis et Mons; sive Gradu, ut Liberalitas et Magnificentia; sive alio quocunque demum modo.

§. 9. Per Opposita. Adhibenda sunt ultimo loco Opposita, ubi Thema explicandum est per collationem ad ea quae cum ipso pugnant; Opposita enim juxta se posita magis elucescunt. Oppositorum

autem quatuor sunt genera, de quibus, Lib. i. Compend. cap. 15, Relata, Contraria, Privativa, et Contradictoria. Sed Contradictorium Thematis notabilem lucem ei praestare non potest, propterea quod vagum sit nimis et infinitum. Correlatum vero Thematis, quod ad ejus Definitionem pertineat, inter Attributa Essentialia potius censetur. Sola ergo Privative et Contrarie Opposita hic locum et usum habent, ut quae sola apta sunt hoc modo declarare atque illustrare sua Opposita. Quibus expositis, et cum Themate collatis, non est quod ulterius desideretur in simplicis Thematis Tractatione. Totius negotii praxin unico exemplo aliqualiter exhibeo. Esto ergo Thema tractandum

INVIDIA.

§. 10. Exemplum Tractationis Thematicae.

Expensa imprimis in animo Thematis conditione, invenio ipsum esse Accidens Universale, Absolutum, et Abstractum. Mox tractationem ordior. Ubi considero Invidiae

I. NOMEN, ejusque

1°. *Ὁμωνυμίαν.* Sumitur enim passive et active, notante Cicerone, Lib. iv. Tusc. Quaest. vii. 16. Active, rursus, vel in bonam partem, pro honesta aemulatione; vel in malam partem, pro vitiosa tristitia de bono alterius; qua ultima significatione impraesentiarum accipitur.

2°. *Συνωνυμίαν.* Appellatur enim hoc vitium Latinis, 1. Invidia, quam appellationem pleraeque Linguae vulgares secutae sunt: 2. Livor. Graecis vero, 1. *Φθόνος*, 2. *Βασκανία*, 3. *Ζῆλος*, &c.

3°. *Παρωνυμίαν*, ibique

1. Etyma vocum in variis Linguis, ut 1. Invidia ab *In* particula intensiva, et *video*, quod invidus oculos continuo fixos habeat in alienam felicitatem. 2. Livor a colore livido qui plerumque in invidis cernitur. 3. *Φθόνος*, velut *ἀπὸ τοῦ φόνου*, quod invidus vel semet animi aegritudine quodammodo interficiat, vel necem optet ejus, cui invidet.

2. Conjugata: qualia sunt, 1. Adjectiva: Invidiosus, Invidus; sed Invidus active solum significat, Invidiosus et active et passive, frequentius tamen passive. 2. Substantivum: Invidentia: qua voce Cicero potius utendum judicat quam Invidia, quod liberior sit ab ambiguitate *, quum Invidia utro-

* Tusc. Quaest. III. ix. 20.

que modo dicatur, Invidentia non nisi active. 3. Verba, Adverbia, &c. Sed ista fortasse plus satis.

II. ATTRIBUTA ESSENTIALIA: ubi

1°. Genus. 1. Remotiora nonnulla: scilicet Passio, Passio animi, Dolor sive Aegritudo. 2. Proximum: Dolor vitiosus.

2°. Differentia: sumpta

Primo, a Subjecto, qui sunt homines plerique omnes; paucissimi enim ab hoc affectu liberi, non tamen simpliciter omnes, sed ii fere qui mali sunt animi, et impotentes cupiditatum suarum.

Secundo, ab Objecto, quod est duplex, *Quod* et *Cui*. Objectum *Quod* est Bonum cujuscunque generis: verum, apparens, honestum, utile, jucundum; animi, corporis, fortunae, famae, ne ipsa quidem virtute excepta. Objectum *Cui* est in universum quivis homo alter, superior, par, aut inferior; invidemus enim superiori, quia ei non aequamur; pari, quia nobis aequatur; inferiori, ne nobis aequetur. Sed tamen intra certam quandam proportionem loci, temporis, et conditionis aliqua ex parte aequalis; nemo enim invidet aut olim defunctis, aut longius remotis, aut immenso intervallo superioribus, inferioribusve: secundum illa, 'Pascitur in vivis livor.' Ζῆλοι* δέ τε γείτονα γείτων. Καὶ κεραμεὺς κεραμεῖ. 'Extra omnem invidiae aleam &c.'

Tertio, a Causa Efficiente. 1°. Principali, et Interna, in eo qui invidet, quae superbia est, et inordinatus amor sui: quia enim quis ex vitio φιλαυτίας propriae excellentiae nimium indulget, propterea ringitur quoties aestimat eam alienae felicitatis objectu† minui et obscurari. 2°. Impulsiva, et Externa, quae multiplex esse potest et varia: sive, 1. in eo cui invidetur: ut, si inimicus, si rivalis, si indignus, si felicitatis suae, facto aut verbis, prodigus ostentator, aut quid simile; sive 2. in tertia aliqua persona: ut despectio, adulatio, susurrationes &c. quae sunt omnia permagni momenti ad Invidiam concitandam.

* Ζηλοῖ δέ τε γείτονα γείτων
Εἰς ἄφενον σπεύδοντ'. Ἀγαθὴ δ' ἔρις ἥδε βροτοῖσι·
Καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων,
Καὶ πτωχὸς πτωχῷ φθονέει, καὶ ἀοιδὸς ἀοιδῷ.
Hesiod. Opp. et Di. i. 23.

† 'objectu.' So in the First and Second Editions. In all the rest, objecto.'

3°. Integra Definitio, eaque 1. Brevior: Invidia est tristitia mala de bono alieno. 2. Plenior: Invidia est vitiosa animi aegritudo, qua quis prae nimio sui amore contristatur de bono quo alterum frui videt, aut praevidet fruiturum, in quantum aestimatur diminuere propriam excellentiam.

III. DISTRIBUTIONEM. Ubi breviter expedio tres Invidiae species, postremam quamque pessimam: quarum prima est, quum quis aegre fert alium frui aut fruiturum bono, in specie vel gradu, quo ipse potiri non potest pariter. Secunda est, quum quis aegre fert alium frui aut fruiturum bono, quo ipse fruitur, sed cupit frui solus. Utramque hanc Invidiae speciem Lucanus brevi sesquiversu et expressit eleganter, et egregiis exemplis illustravit Caesaris et Pompeii, lib. 1. Phars. 125.

Nec quemquam jam ferre potest Caesarve priorem,
Pompeiusve parem.

Tertia est quum quis proprium bonum corrumpit, aut ejus usum sibi etiam negat, ne fore alteri bono esse possit; quo sensu Plinius aliique, per translationem similitudinis, cervum, stellionem, et alia quaedam animalia invidiae * notarunt. Laborare hac pessima aerugine non paucos eruditorum, nimio notius est quam ut hic ostendatur.

IV. EFFECTA, quae sunt partim Interna, respectu ejus qui invidet, partim Externa, respectu ejus cui invidetur. Invidia enim 1°. Mentem perpetuo cruciat, et omnem vitam reddit inquietam. 2°. Corpus etiam vultumque non deformat modo, sed etiam velut tabe quadam consumit. Justissimum malum, quae et culpa est eadem et poena, nec minus flagellum quam vitium. 3°. Reddit hominem bonis malisque pariter invisum, odiosum universis. 4°. Impellit ad quaevis flagitia perpetranda. Obtrectationes, doli, calumniae, jurgia, seditiones, homicidia (quae non mala denique?) ex radice pullulant Invidiae. Eum vero, cui invidetur, Invidia plurimis periculis exponit. Declinabit itaque vir sapiens quantum in ipso est, Invidiam: id quod faciet † primum, si gaudeat in sinu suo, et bonis quae habet tacitus frui malit, quam ea vane praedicando

* 'invidiae.' So in the First, Second, and Third Editions. Subsequently, 'invidia.'

† 'faciet.' So in the First and Second Editions. Subsequently, 'facit.'

limos oculos et animos irritare: deinde, si curet ita se gerere, ut felicitate, quam occultare non potest, non omnino indignus videri possit.

V. COGNATA, quae sunt, inter alia,

i. Odium: quo quis aliquem animo aversatur, eique male vult. Convenit cum Invidia, 1°. Subjecto, etsi non reciproce; semper enim qui invidet alteri, ipsum odit, etsi non e contra. 2°. Causa Efficiente interna: quae est, utrobique, elati animi superbia et caecus amor sui.

ii. Ἐπιχαιρεκακία, quum quis gaudet de malo alieno. Convenit cum Invidia, 1°. Subjecto proprio et reciproce; nam qui de bono alterius contristatur, laetatur de malo, et contra. 2°. Causa Efficiente, ut supra.

Differunt tamen ab Invidia,

i. Odium. 1°. Subjecto; potest enim esse Odium in quo non est Invidia. 2°. Objecto Quod: quod in Invidia non nisi Bonum est; at in Odio potest esse Malum. 3°. Objecto Cui: quod latius est Odio, quam Invidiae*. Invidemus enim hominibus tantum, non Deo, nec nobis ipsis, sed aliis; ast odisse possumus et alios homines, et nos ipsos, et alias creaturas, et ipsum Deum. Invidemus iis tantum qui sunt nobis aliqua saltem proportione aequales; ast odisse quis potest, et diu defunctos, et longe dissitos, et immenso intervallo superiores aut inferiores.

ii. Ἐπιχαιρεκακία. 1°. Genere: nam Invidiae Genus Dolor est: ἐπιχαιρεκακίας Laetitia. 2°. Objecto Quod: ἐπιχαιρεκακία enim de Malo est, Invidia de Bono.

VI. OPPOSITA, quae sunt potissimum ista,

1°. Sympathia, sive benevolus affectus, quum quis sic comparatus est, ut alteri bene velit, bonumque ejus serio et ex animo gratum habeat; atque iste affectus Invidiae ex diametro adversatur. 2°. Honesta Aemulatio, quum quis dolet se ab aliis bono aliquo superari aut aequari, quos par erat ipsum superasse: non quod aegre ferat profectum alienum, sed quod desiderat suum. Invidia hominum malorum est: Aemulatio bonorum: proficiscitur haec ab animi magnitudine; illa elatione. Illa incenditur animus, ne bene sit alteri: hac, ut bene sit sibi.

* In the latest Editions, 'Odium quam Invidia.'

§. 11. Imitationis ratio et ornatus.

Hanc tractandi rationem si in aliis Thematibus imitari velit studiosus juvenis, faciet cum fructu suo. Sed non erit nimium superstitiosus, nec curabit ista omnia singula praecise ubique adhibere, nec enim res feret; sed istis addat, dematve licet, aut etiam immutet nonnulla, quivis pro suo judicio, et subjecti Thematis exigentia. Utile etiam fuerit, etsi Logicus qua talis hoc non praecipiat, inter tractandum sententias bonorum auctorum, velut gemmas, locis idoneis inseruisse. Sed 1. Si sint breves. 2. Si instituto accommodae. 3. Si quid habeant acuminis, aut elegantiae non vulgaris; nam quae aut prolixae sunt, aut studiosius quaesitae, aut languidae, et e trivio, perpetuo sunt ingratae. Ornabis etiam Tractationem, si aptis Formulis utare, ubi opus est: quarum copiam sub suis titulis libello seorsim descriptam in promptu habere perutile erit. Quales sunt Formulae explicandi Vocum ambiguitates et etyma; rerum Causas efficientes, impulsivas, instrumentales; finem, materiam, subjectum, objectum, integras Definitiones, Distributionem, Effecta, Cognatorum convenientiam et differentiam, Oppositionem Privativam, et Contrariam, &c.

§. 12. Materia practicandi.

Quo autem suppetat juventuti ad manum uberior copia omnis generis Thematum, quibus tractandis semet exerceat, experiaturque quid praestare valeat, et quantum in re Logica profecerit, visum est, coronidis loco, sylvulam materiae tractandae subjicere. Esto ergo exemplum Thematis

i. Substantialis. 1. Universalis: Canis, Metallum. 2. Singularis: Cicero, Bucephalus. 3. Partialis: Manus, Oculus, Cerebrum. 4. Aggregati: Oceanus, Galaxia.

ii. Accidentalis. 1. Absoluti: Lumen, Nutritio, Metus. 2. Relati: Conjugium, Locus. 3. Singularis: Conjuratio Catilinae, Acumen Aristotelis. 4. Concreti: Princeps, Orator. 5. Aggregati: Philosophia.

iii. Non-Realis. 1. Secundae Notionis: Metaphora, Syllogismus, Aequator. 2. Privativi: Caecitas, Mors. 3. Figmenti: Sisyphus, Chimaera, Phoenix.

Subtituli Capitis Primi.*

1. De Genesi et Analysi.
2. De Genesi Triplici.

* 'Subtituli.' In the First and Second Editions, 'Quaestiones hujus Capitis.'

3. De notatione, et expensione Thematis simplicis.
4. De Explicatione Nominis.
5. De Explicatione Rei per Attributa Essentialia.
6. De Distributione.
7. De consideratione Effectorum.
8. De consideratione Cognatorum.
9. De consideratione Oppositorum.

De Tractatione
- Substantiae
  - 10. Universalis.
  - 11. Singularis.
  - 12. Partialis.
  - 13. Aggregatae.
- Accidentis
  - 14. Absoluti.
  - 15. Relati.
  - 16. Singularis.
  - 17. Concreti.
  - 18. Aggregati.
- 19. Secundae Notionis.
- 20. Entis privativi.
- 21. Entis ficti.

CAP. II.

De Tractatione Problematis Solitaria.

§. 1. Notio et Expensio Problematis.

Genesis Problematis est Tractatio Problematis per argumentorum collationem, ut veritas elucescat. Est autem Problema Propositio in discrepationem vocata, cujus conditiones vide fusius, lib. iii. Compend. cap. 17. paragr. 2. Ejus partes eaedem sunt quae et Propositionis, scilicet Subjectum et Praedicatum,* licet non semper expresse proponatur per modum Propositionis. Proponitur enim Problema, vel integre, vel diminute. Integre proponitur, quoties certo constat de utroque Termino, et ambigitur tantum utra pars Contradictionis sit vera; exprimiturque vel positive, quum altera pars definite statuitur, ut, 'Logica est Ars;' vel negative, ut, 'Forma non est Principium Individuationis' et Thesis dicitur; vel interrogative, quum utraque pars ex aequo dubia relinquitur, ut, 'An Logica sit Ars?' 'An forma sit Principium Individuationis?' et Quaestio dicitur. Diminute proponitur

* In the First and Second Editions, 'Subjectum, Praedicatum, Copula.'

quoties expresso tantum altero Terminorum ambigitur de reliquo; exprimiturque varie, sed fere ad modum Thematis aut Quaestionis simplicis, ut, 'De Genere Logicae,' 'De Principio Individuationis;' aliquando tamen plenius et per disjunctionem, ut, 'Sitne Logicae Genus Ars, vel Scientia, vel Habitus instrumentalis ab utraque diversus?' 'An Materia sit principium Individuationis; vel potius Forma, aut Accidens, aut quid aliud?' Nos, distinctionis ergo, Problema integrum, Categoricum dicemus; Diminutum, Disjunctivum.

§. 2. Tractationis Problematicae partes.

Tractatio utriusque generis Problematum aut Solitaria est, aut Socia. Solitarie tractatur Problema, quum quis sine adversarii instantia Quaestionem aliquam per se examinat. Cujusmodi Tractationis tres sunt praecipue partes, Παρασκευή, Κατασκευή, Ἀνασκευή, Praeparatio Quaestionis, Probatio Veritatis, et Dilutio Objectorum. Quibus etiam ex abundanti et praemitti potest, quasi Prooemii vice, Προπαρασκευή, de gravitate controversiae, atque dubii occasione; et subnecti, quasi Epilogi loco, Ἐπισκευή, repetitionem complectens summariam totius defensionis *, cum corollariis inde emergentibus.

§. 3. Praefatio.

In Praefatione imprimis ostendetur gravitas Quaestionis prout res ipsa postulabit. Quod scilicet Problema tractandum non sit nullius vel levis momenti, sed vel de rebus aperte gravissimis, vel de iis quae etsi prima specie leviores videri possint, sunt tamen eae, sine quibus graviores nequeunt dextre intelligi aut explicari. Mox, si fieri potest, occasio dubii detegetur, et origo erroris: quae nimirum res ansam huic disputationi primae praebuerint, errorique et initium dederint et incrementum. Illud attentionem pariet, hoc benevolentiam sententiae nostrae; sed videndum, ut ista Logice fiant, hoc est, nude et aperte secundum rei veritatem, non invidiose et hyperbolice, ut Oratores solent. Quin et omitti potest omnis Praefatio, ubi aut minus necessaria est, aut Problema brevius tractandum.

§. 4. Evolutio Tituli.

Habita brevi Praefatione, Problema non statim probandum est, nisi ubi Termini satis perspicui sunt, et res ipsa parum controversa; sed praeparandum prius, Evolutione Tituli, et Conjectione Quaestionis. Evolutio Tituli est explicatio Terminorum Quaestionis, tum Subjecti, tum etiam Praedicati,

* 'defensionis.' So in the first Six Editions. In some of the later books 'dispositionis.'

cujus utriusque brevis aliqua praecognitio habenda est, ut felicior sit progressus in reliqua Tractatione. Utile erit quidem, animo, aut etiam in scriptis seorsim, plenam Tractationem utriusque Termini secundum rationem in superiore capite traditam prius instituere, quam ad tractandum integrum Problema accedatur; sed ex istis paucula tantum sunt aperte ponenda in Tractatione ipsius Problematis, quae scilicet videri possint magis necessaria ad intelligendum sensum Quaestionis: qualia plerumque sunt, 1°. Vocum variae Acceptiones, praecipue quae nobiliores et praesenti instituto accommodatiores. 2°. Rerum Definitiones. 3°. Earum distinctiones a cognatis. Ponenda autem sunt ista praecognita, primo, ex parte Subjecti, secundo, ex parte Praedicati: atque ex parte quidem Praedicati tanto diligentius, quanto Praedicatum est Terminus principalior in Propositione.

§. 5. Conjectio Quaestionis.

Conjectio Quaestionis, sive explicatio status Controversiae, est ostensio quid sit ultro citroque concessum, et quid proprie controversum. Est enim in omni Controversia aliquid commune, id quo partes consentiunt; et aliquid dubium, in quo non: illud *διδόμενον* dicitur, hoc *ζητούμενον* sive *κρινόμενον*. Illius expositio nobis Acceptio Dati, hujus Constitutio Quaesiti, satis idonee dicitur. Accipimus Datum, quum quaedam fundamentalia sumimus, vel supponimus, de quibus inter nos convenit et adversarios: adjuncta, si opus sit, brevi eorundem declaratione aut probatione per unum aut alterum principale argumentum. Constituimus Quaesitum, quum ostendimus perspicue in quo Summa Litis, sive ut loquuntur, ipsum Punctum Controversiae situm est. Id si dextre fiat, totum paene negotium confectum est; mirum enim dictu, quantum lucis hinc afferatur Probationi et Refutationi. Si Controversiarum in omni genere Scriptores hoc rite et accurate ubique praestarent, mille Controversiae in Philosophicis atque aliis jacerent dudum consopitae, de quibus hodie acerrimis animis disputatur. Huc pertinet variarum opinionum recensio, quae debet esse candida, ne cujusquam sententiam sinistra interpretatione pervertamus; succincta, ne prolixitas sit taedio; et tamen plena, ne dum brevitati studemus, videamur parum sincere alterius sententiam explicuisse.

§. 6. Declaratio

Facta hujusmodi praeparatione, *Κατασκευή* sequitur, quae in sententia, quam defendendam suscepimus, declaranda et

adstruenda cernitur. In Problemate Categorico praestiterit unica Thesi affirmante vel negante sententiam nostram breviter proponere, eamque aliquot rationibus confirmare: nisi sit acrius controversum, et multis limitationibus indigeat. Tunc enim plures Theses utilius proponentur, cum suis quaeque probationibus. In Problemate vero Disjunctivo, ubi fere opinionum major est varietas, et plures difficultates, necessarium erit defensionem nostram pluribus Propositionibus complecti, quas Theses, Conclusiones, vel Assertiones vocant: incipiendo more Aristotelico ab illis, in quibus removentur aliorum sententiae; et pergendo ad illas in quibus propria exponitur. Porro post singulas Conclusiones Argumenta quibus eae confirmentur ponenda sunt, petita partim a Ratione, partim ab Auctoritate. Rationum autem copiam, et delectum habebimus, si Subjecti Conclusionis primo, deinde Praedicati naturam et attributa mente percurramus: vel secundum rationem tractandi simplex Thema, cap. 1. hujus Appendicis, vel per ordinem locorum Topicorum, lib. iii. Compend. cap. 19. et deinceps. Non sufficiet tamen Argumenta sic nude proposuisse: fortiter premenda sunt, et defendenda, adversariorumque evasiones, subterfugia, et cavillationes quibus eorum vim et ictum declinare aut eludere satagunt, examinandae atque evertendae. et Probatio Veritatis.

§. 7. Objectiones.

Confirmationem sequitur Ἀνασκευή, Confutatio sive Dilutio Objectorum. Nec multum intererit quo loco Objectiones disponantur; sive ab ipso statim initio omnes ante Tituli Evolutionem, et Constitutionem status Quaestionis, quod fecere Thomas, Scotus, et Scholasticorum turba; sive omnes ultimo loco, et post Confirmationem nostrae sententiae; sive, quod suaderem magis, post singulas Opiniones, aut certe post singulas Conclusiones certae Objectionum classes quae pro tali opinione aut contra talem Conclusionem militare videntur. Solutiones pariter, aut singulis Objectionibus subjici possunt singulae, aut universis universae, pro cujusque arbitrio. Nec enim morari debent quemquam istae curae: illa potior est, qua demum ratione Argumenta objecta dextre et artificiose solvantur.

§. 8. Solutio ad Conclusionem.

Id quo fiat apposite et cum judicio, consideranda sunt in Objectione tria haec, atque hoc ordine: Conclusio, Forma, Materia. Si enim afferatur Objectio, in cujus nec Forma nec Materia vitium sit, rejicienda tamen est tota, si non directe

contradicat alicui Conclusioni defensionis nostrae; saepe enim contingit vitium Ἑτεροζητήσεως, ut ea multis et operose confirmentur quae sunt extra Quaestionem, negligatur e contra id quod maxime probandum erat. Caeterum ejusmodi Objectiones operosa non indigent solutione: satis erat eas, ut alienas a Quaestione, rejecisse, atque ostendisse paucis, quod ex iis colligitur * non pugnare cum Thesi nostra. Huc spectant illae Formulae, 'Ἀπροσδιόνυσον hoc, et ad rem nihil.' 'Deseritur quaestio.' 'Concedatur totum, nec video quid incommodi sequatur.' 'Hoc non impugnat Thesin meam:' &c. Quandoque Objectio allata contra Thesin aliquam, tam non evertit eam, ut confirmet magis: quod quoties fit, non rejicienda est tantum, ut impertinens, sed etiam retorquenda. Quo spectant Formulae, 'Hoc facit pro me.' 'In hoc Adversarius meas partes agit.' 'Praevaricari hoc est, non objicere.' 'Dum hoc urget, miror ipsum non advertere, se propria vineta caedere,' &c.

§. 6. Solutio ad Formam.

Si Objectionis Conclusio sit ad rem, et directe contradicat alicui Thesi nostrae, Forma Argumentationis proximo loco excutienda est, atque examinanda Objectio secundum Leges Syllogismorum Generales et Speciales, num sit rite disposita, vel non. Si, facto examine, constet Legem aliquam Syllogisticam violari; ut, si sint quatuor Termini; si Medium ingrediatur Conclusionem; si Propositiones sint pure particulares; si pure affirmantes in secunda figura; si arguatur a negatione antecedentis ad negationem consequentis in Hypotheticis; si in Inductione sit insufficiens enumeratio particularium, aut quid simile, solvetur Objectio negando ejus Formam, et detegendo particulare vitium in quo peccat. Ut si dicamus, 'In hoc Syllogismo sunt quatuor Termini;' 'Manca est haec Inductio,' &c. Et hoc in rigore satis est; sed expediet etiam vitium in Forma ulterius ostendisse, allato uno aut altero argumento, ejusdem omnino Formae, quod tamen manifeste sit vitiosum et absurdum. Cujus Formulae sunt, 'Perinde hoc sequitur ac si quis probare velit &c.' 'Si sic argumentari liceat, non minus ego probaverim, &c.' et aliae consimiles.

§. 10. Solutio ad Materiam.

Quod si nec Conclusio sit aliena nec Forma vitiosa, consideranda est Materia Objectionis ex Praemissis; et secundum

* 'quod ex iis colligitur.' In Editions subsequent to the Sixth, 'quae ex iis colliguntur.'

ejus rationem instituenda erit Responsio ad Objectionem. Si qua Praemissarum sit manifeste falsa, aut non sufficienter probata, solvetur Objectio simplici ejus Negatione, adjecta, si videbitur, ratione aliqua cur eam negemus. Quod si ejusmodi sit Objectio ut nihil commode negari possit, Terminos, qui sunt Materia Praemissarum, expendere oportet, ut ex iis eruatur Responsio. Termini autem sunt, aut Extremi aut Medius. Expendendi autem primum Extremi: in quorum altero si lateat ambiguitas, ut plerumque fit, distinguendus est Terminus sic ambiguus, et respondendum ad Praemissam in qua ille Terminus reperitur, ostendendo Terminum illum aliter accipi in dicta Praemissa, aliter in Conclusione. Si non sit ambiguitas in Extremis, tunc Medius Terminus est expendendus, et secundum se, et ratione habita ad Locum ex quo ducitur. Secundum se consideratum Medium si sit ambiguum, respondendum est, ut prius, per distinctionem, ostendendo Medium non eodem modo sumi in Majore et Minore; et in uno sensu veram esse Majorem, Minorem falsam; in altero Majorem falsam, Minorem veram. Sin ambiguitas non appareat in Medio, recurrendum ad Locum Topicum, unde Medium videtur ductum: ut ex Maximis Locorum, et Maximarum Fallentiis judicari possit, rectene ductum sit argumentum ex illo Loco, vel non. Hic permagno erit adjumento, bone Lector, Locorum Topicorum Maximas et earum Fallentias usu tibi familiares reddidisse, atque Exemplis, quae singulis subjecta reperies, Lib. iii. Compend. cap. 19 et deinceps, alia plura addidisse: ut sic tibi copia Exemplorum ad manum suppetat, quae velut paria ei objicias, qui tibi afferat argumentum ex loco aliquo Topico perperam ductum. Si constabit Objectionem niti aliqua Maxima non recte intellecta, respondebitur ostendendo cancellos et limites illius Maximae, quo sensu intelligenda sit, et quibus in casibus fallat; adeoque praesentem Objectionem ad aliquem dictorum casuum pertinere: quod etiam allatis aliis Exemplis in pari casu illustrabitur.

§. 11. Collectio Corollariorum.

Expedita hactenus Confirmatione nostrae sententiae, et Dilutione Objectorum, poterimus cum brevi aliqua repetitione Thesis, aut Thesium, quas defendimus, totam Problematis Tractationem finire. Nisi quod alicubi ἐπισκευή propemodum necessaria est, quum scilicet ex constitutione sententiae nostrae quaedam Observationes emergunt, quae aut ad praxin,

aut ad illustrandam aliam aliquam veritatem, aut ad evertendas alias adversarii assertiones videri possint non infimi momenti. Πορίσματα vocant et Consectaria, et Corollaria, quae per subsumptionem, aut ex nostra Conclusione inferuntur immediate, aut ad sic illatam consequuntur. Corollaria autem ista non necesse est novis adductis rationibus ulterius confirmare, satis enim jam ante confirmata praesumuntur in probatione principalium Conclusionum; sed sufficiet ea posuisse tantum breviter, et adnotasse, ut ex principalibus Conclusionibus per necessariam et evidentem consecutionem deducta.

§. 12. Exemplum Tractationis Problematicae.

Exemplo rem declaratam oportuit in studiosorum gratiam; sed prae studio brevitatis non tam justum Exemplum, quam Exempli rudem aliquam Ideam et velut sceleton exhibeo; idque in Tractatione Problematis Disjunctivi. Quod sit

DE GENERE LOGICAE.

Partes hujus Tractationis erunt

I. Προπαρασκευή, ubi ostenditur

i. Gravitas Quaestionis ob diversam Methodi rationem in Disciplinis Theoreticis et in Practicis.

ii. Occasio discrepantium Opinionum. 1°. Promiscuus usus Terminorum Ἐπιστήμης et Τέχνης, Scientiae et Artis, apud bonos Auctores. 2°. Infelix barbaries saeculi Scholastici, et ignoratio usus Logicae.

II. Παρασκευή, ubi

i. Evolutio Tituli. 1°. Logica hic tota ista* Disciplina, sed Docens, non Utens.† 2°. Ejus Genus quaeritur non Remotum sed Proximum.

ii. Conjectio Quaestionis, ibique

1°. Acceptio Dati. Ista enim largiuntur omnes, Logicam 1. esse Habitum intellectualem de prima specie Qualitatis. 2. nec Sapientiam esse, nec Prudentiam, nec Intellectum Principiorum. 3. et Scientiam dici posse, et Artem, in larga vocum acceptione. 4. esse instrumentum Philosophiae, et omnium Disciplinarum.

2°. Constitutio Quaesiti. Sed illud ambigitur, quodnam sit ejus Genus Proprium et Proximum: sitne illud Ars an Scientia:

* 'tota ista.' In some of the later Editions, 'tota est.'
† See above p. 3, note *.

an vero Habitus ab utraque diversus? Ubi occurrunt tres opiniones:

Prima, Avicennae, et Latinorum, Scoti, Thomae, Alberti et caeterorum, quod sit Scientia proprie dicta.

Secunda, Quorundam e Veteribus, et omnium fere Neotericorum, quod sit Ars proprie dicta.

Tertia, Graecorum, quos sequitur Zabarella, quod nec Scientia sit, nec Ars, sed Habitus instrumentalis ab utraque diversus.

III. *Κατασκευή*, ubi pro veritate declaranda pono quasdam Conclusiones; et sunt istae:

i. Logicae Genus non est Habitus Instrumentalis, a Scientia et Arte specifice distinctus. Probatur

1°. A sufficientia quinque Habituum Mentis, apud Aristot. lib. vi. Ethic. cap. 3. et alibi.

Respondet Zabarella, lib. i. de Natura Logicae cap. 11, Aristotelem ibi non intendisse nominare nisi tantum principales Habitus, sub quibus tamen inclusive intelligit Logicam et Grammaticam, ut eorum instrumenta, et ponit exemplum de discedente Patavio Romam, ut videre est plenius apud ipsum loco citato.

Sed contra, 1. patet ex Textu Aristotelem ibi voluisse enumerare omnes species Habitus in quibus est veritas: quare Habitus, quos Zabarella instrumentales vocat, aut non continent veritatem, aut sub aliqua dictarum Specierum continentur. 2. Grammatica est aperte una ex iis quinque, scilicet Ars. 3. Exemplum quod ponit non est ad rem, quia non est simile.

2°. Ab insufficientia fundamenti illius opinionis, quod non est aliud, quam quod Logica habeat rationem Instrumenti, sed ratio Instrumenti, quum sit respectus relativus,* non habet diversificare Species: ergo

ii. Genus Logicae non est Scientia proprie dicta.

Probatur

1°. A Subjecto, quod in Scientiis debet esse Ens Reale et Necessarium: quum Logica versatur circa secundas Intentiones, quae non sunt ante operationem nostri intellectus; et ea cessante, cessant: ergo

2°. A Fine, qui in Scientiis est contemplatio proprii Sub-

* 'respectus relativus.' So in the first three Editions. Subsequently, 'quum sit relativa.'

jecti, modo Logica in illa non acquiescit,* sed ordinatur ad cognitionem subjectorum in aliis Disciplinis: quum sit earum instrumentum ex quarto supposito: ergo

3°. A Testimonio Aristotelis, Lib. i. Topic. cap. 9, ubi distinguit de Problemate Ethico, Physico, et Logico; et consequenter separat Logicam a Prudentiis et Scientiis: vide Lib. iii. Compend. nostri cap. 17. sect. 2.

iii. Genus Logicae est Ars proprie dicta. Probatur

1°. Per Inductionem. Logica est Habitus mentis ex primo supposito; sed non est aliquis trium, ex secundo supposito; nec Scientia, ex tertia Conclusione: relinquitur ergo quod sit Ars.

2°. A Subjecto, quod in Artibus est aliquid effectibile a nobis propter Finem; sed hoc competit secundis Intentionibus in Logica: ergo

3°. A Fine. Logica docet effectionem Instrumentorum Logicorum: ergo

4°. A Testimonio tum Aristotelis, qui Logicam τέχνην vocat, Lib. ii. Elench. cap. ult. et alibi; tum aliorum, qui citantur a Keckermanno, Tract. 1. Praecog. Log. cap. 2. sect. 3.

IV. Ἀνασκευή. Ubi solvendae sunt Objectiones.

Prima Objectio, contra primam Conclusionem. Logica est Instrumentum: ergo et Habitus Instrumentalis.

Solutio. Hoc non probat quaesitum. Instrumentum enim praedicatur de Logica, ut Relatum in concreto de suo Subjecto, non ut Genus de Specie.

Secunda Objectio, contra secundam Conclusionem. Logica est Habitus per demonstrationem acquisitus, ergo est Scientia. Consequentia patet ex Definitione Scientiae.

Solutio. Scientiae vox ambigua est. Sumitur enim vel large, pro omni Habitu certo Conclusionum, quo modo omnes Artes et Prudentiae possunt dici Scientiae; et sic intelligitur in Definitione allata, per quam distinguitur ab Opinione et Intellectu Principiorum: vel stricte, prout est una ex quinque speciebus Habitus contradivisa Arti et Prudentiae; et sic requiruntur aliae conditiones ad Scientiam, scilicet quod sit de Subjecto Necessario, et quod acquiescat in contemplatione ejus.

* 'modo Logica in illa non acquiescit.' So in the first six Editions. Subsequently, 'Logica vero in illa.'

Tertia Objectio. Logicus est sciens: ergo Logica est Scientia. Sequitur Argumentum a Conjugatis.

Solutio. Non sequitur arguendo a Concretis ad Abstracta, ubi praedicatio non est per se. Vide Lib. iii. Compend. cap. 22. sect. 3. et sic est in hoc casu.

Quarta Objectio. In Logica est Subjectum proprium, sunt Passiones, sunt Principia; et ista sunt omnia quae requiruntur ad Scientiam: ergo, &c.

Solutio. Negatur Minor. Nam ad Scientiam proprie dictam requiruntur alia, ut dictum est modo in responsione ad tertiam.

Quinta Objectio, contra tertiam Conclusionem. Logica non videtur contineri sub eodem Genere cum Arte Fabrili et Architectura; sed illae sunt Artes: ergo, &c.

Solutio. Non continetur sub eodem Genere proximo, nam illae sunt Artes manuales, haec mentalis; sed bene sub eodem remoto.

Sexta Objectio. Ars versatur circa materiam externam et crassam; non sic Logica: ergo, &c.

Solutio Major, si sit Universalis, non est vera; nam Effectio quae est propria Artis operatio, non minus est in Materia interna, quam externa.

V. Ἐπισκευή, ubi

i. Brevis Repetitio. Ex dictis ergo constat Logicam nec Scientiam esse, nec Habitum nescio quem instrumentalem, sed proprie et γνησίως Artem.

ii. Collectio πορισμάτων. Quod quum ita sit, hinc intelligitur:

1°. Logicam non alia Methodo tradendam quam Analytica: id quod fecisse constat Aristotelem ex solo titulo Priorum et Posteriorum Analyticorum.

2°. Inutiliter eos operam dare Logicae, qui nuda cognitione contenti, usum ejus negligunt: secundum tritum illud, 'Merus Logicus Merus Asinus.'

§. 13. Imitationis Ratio et Ornatus.

Hanc fere rationem in aliis Problematibus sequi proderit, sed plenius: praesertim ubi variae sunt et multum dissidentes inter se sententiae. At in Problemate Categorico saepe sufficiet angustiori via incedere, ubi Quaestio facilius conjici, et totum negotium una Thesi concludi poterit. Illud etiam admonendum, rationem tractandi Problema aliquantum variari,

pro natura ipsorum Problematum: ut si sint Theoretica vel Practica, Universalia vel Particularia; de praeterito, praesenti, vel futuro; atque multifariam alias. Sed isti respectus non faciunt varietatem ita notabilem, ut necesse sit de singulorum ratione aliquid seorsim praecipere: ratio jam exhibita suo modo, et mutatis mutandis, conveniet universis; quod cujusque judicio relinquendum censui. Ornatui inservient Formulae debitis locis adhibitae: quales sunt Formulae de rei gravitate, de origine erroris, explicandi Subjectum et Praedicatum, accipiendi datum, constituendi quaesitum, proponendi opiniones, ponendi conclusiones, afferendi objectiones, rejiciendi eas, respondendi ad formam, retorquendi, paria referendi, negandi, reddendi rationem negationis, distinguendi, &c.

§. 14. Genesis Problematica angustior.

Est et alia tractandi Problematis ratio adhuc angustior multo, quae potest duobus modis institui; Uno, Si, 1°, praemittatur brevis praecognitio Terminorum. 2°. Nostra Thesis sine ambitu verborum Categorice ponatur, et uno aut altero principali argumento probetur. 3°. Objectiones aliquot e praecipuis breviter solvantur. Altero, si 1. praemittatur brevis praecognitio Terminorum, ut supra. 2. Argumenta utriusque partis seorsim proponantur. 3. Sequatur decisio Quaestionis per admissionem rationum unius partis, et solutionem rationum alterius. Quinetiam omitti potest utrobique praecognitio Terminorum, ubi sensus Quaestionis aut obvius est, aut non multum obscurus.

Sylvam materiae tractandae non opus est hic, ut in superiore capite, subnectere: abunde satis Problematum quaevis Disciplina suppeditabit, in quibus studiosi se exerceant.

Subtituli Capitis Secundi.

1. De Genesi Problematica.
2. De Notione et Expensione Problematis tractandi.
3. De Praefatione.
4. De Evolutione Tituli.
5. De Acceptione Dati.
6. De Constitutione Quaesiti.
7. De Recensione Opinionum.
8. De Declaratione et Probatione nostrae sententiae.
9. De Objectionibus, et carum solutione in genere.

10. De Solutione ad Conclusionem.
11. De Solutione ad Formam.
12. De Solutione ad Materiam.
13. De Collectione Corollariorum.

CAP. III.

De Tractatione Problematis Sociali, sive de Disputatione.

§. 1. Disputantium numerus et virtutes.

Omnis Tractatio Problematis per Argumentorum collationem, etiam Solitaria, Disputatio est; sed ea vox de sola Sociali, quae fit instante et premente adversario, per Synecdochen plerumque intelligitur. Qua exercitatione nescio an sit alia aeque utilis juvenibus, tum ad perspicientiam veri, et illam de qua Aristoteles, Lib. i. Poster. cap. ult. animi *ἀγχίνοιαν*, tum etiam ad vim *ἑρμηνευτικήν*, et sensa animi apte et expedite proferenda. Disputatio omnis instar pugnae est, estque ad minimum duorum, Opponentis et Respondentis; solennior tamen erit, si tertius etiam accesserit, velut arbiter pugnae, Moderator. Disputaturis et cum* laude et fructu, tres virtutes sunt apprime necessariae: Ingenuitas, Modestia, Candor. Ingenuitas in eo consistit, ut quis animo accedat ad disputandum puro et libero ab omni praejudicio; praejudicium enim tollit judicium; et frustra disputatur cum eis, qui non convincuntur, etiam quum convincuntur. Modestia in eo, ut sit aliquis voce et gestu sedato; non clamores cieat et strepitus; permittat adversario verborum vices. Candor in eo, ut quis pudori et famae adversarii prudenter consulat; labeculas ejus et lapsus praetereat saepius quam notet; de forma et verbis non moveat litem, ubi de ipsis rebus constat, nisi forte adversarii juncta ignorationi impudentia debeat auditoribus ludibrium.

§. 2. Materia disputanda.

Non sunt omnia Problemata indifferenter in disceptationem vocanda. Vitentur itaque inter disputandum Quaestiones. i. Quae Fidei officiant, aut bonis moribus: ut 'An Deus sit colendus?' 'An Parentes sint amandi?' De istiusmodi enim Principiis qui dubitare velle videntur, fuste, non ratione sunt refutandi.† ii. Quae sensuum judicio sunt plane manifestae:

* 'et cum.' The word 'et' was inserted in the Third Edition.

† Compare De Conscientiae Obligatione, Praelect. ii. §. 5, and the passage from the Topica of Aristotle there quoted, Vol. iv. p. 26.

ut, 'An Ignis sit calidus?' 'An detur Motus?' iii. Quae rationem superant et captum humanae mentis: ut, 'De loco animae separatae;' 'De materia et mole coeli empyrei.' iv. Quae vanae, ineptae, et nugatoriae sunt: ut, 'An Nihil et Chimaera sint fratres?' 'An Vulpes* saltans in vacuo excitet pulverem?'

§. 3. Propositio Materiae disputandae.

Disputatio similis praelio;† sed in praeliis acies disponi prius solent utrimque, quam manus conserantur; et in Disputationibus ipsum conflictum praecedat oportet Apparatus. Apparatus autem pro more locorum varius est. In transmarinis Academiis, praesertim Germaniae, Materia disputanda fere proponitur Thematice sub ratione Loci Communis, aut Simplicis Thematis; ut, de Syllogismo, de Elementis, de Principe: qua artificiose et per Theses quasdam explicata a Respondente, secundum formam tractandi Thema simplex supra traditam, cap. 1. hujus Appendicis, in Opponentis arbitrio est, quamlibet Respondentis Thesin argumentis oppugnare.‡ Ast in celeberrimis Angliae Academiis proponitur Materia discutienda semper Problematice, sub ratione scilicet vel Thesis; ut, 'Metalla sunt invicem transmutabilia;' vel Quaestionis; ut, 'An Metalla sunt invicem transmutabilia?' Qua proposita quandoque ab Opponente, quandoque a Moderatore, postulatur Respondentis ea de re sententia, quam ille mox explicat in sua Suppositione. Nostrum hunc morem jure praeferendum censeo: tum quia Disputatio apud nos strictior est, quae illis vaga nimis; tum quia Problema certi Subjecti et Praedicati justo aliquo temporis spatio potest aliquo modo plene discuti, quum vix possit exspectari ut Thema plenius examinetur tantillo tempore per omnia sua Attributa. Utilius fortassis facturi et nos et illi, si et nos quandoque ad illorum morem Disputationes instituremus, et illi frequentius ad nostrum.

§. 4. Suppositio.

Proposita Quaestione, Respondentis est sententiam suam declarare: cujus declarationem in nostris Scholis Suppositionem dicimus. Vocabulo sane perquam idoneo,—etsi aliqui illud suggillarint immerito tali scommate, 'Quid opus est Sub?' Non enim tam ponitur Respondentis sententia ut indubie vera,

* 'An Vulpes.' So in all the Editions which I have seen before the Tenth, which substituted 'An Musca.'

† In Editions after the Sixth, 'est similis.'

‡ In the First and Second Editions, 'quam Respondentis Thesin argumentis oppugnare velit, eligere.'

quia sic non recte caderet sub Disputationem, quam supponitur a Respondente pro vera, donec Opponens evicerit contrarium. Suppositio aut Rigida et Peremptoria est, aut Rationalis et Satisfactoria. Suppositio Rigida sive Peremptoria est, quum Respondens nec terminos Quaestionis aperit, nec rationes affert defensionis suae; sed proposita Quaestione, nude et simpliciter id indicat solum, utram partem Contradictionis defendere velit, Affirmativam, vel Negativam: qui mos est Oxoniae in publicis Scholis, in ordinariis Disputationibus Scholarium et Baccalaureorum. Suppositio Rationalis sive Satisfactoria est, in qua Respondens animi sui sententiam, quo plenius intelligatur ab Opponente, et Terminorum distinctione, limitationeque Propositionum aperit, et rationum momentis statuminat: qui mos est Oxoniae in privatis Collegiis, et etiam publice in Scholis in Disputationibus solennioribus. Illa praeceptis non indiget: de hac observentur ista:

1°. Suppositio formetur stylo et methodo Scholasticis: hoc est Logicis, non Rhetoricis. Apage hic Rhetorum cincinnos et calamistros. Veritas enim quaeritur, non Elegantia; nec expectatur Declamatio, sed Suppositio. Odiosae sunt verborum phalerae et ambitus aurium, ubi instruendae sunt mentes auditorum, non affectus movendi.

2°. Suppositio formetur verbis, quam fieri potest propriis, perspicuis, et ab omni ambiguitate liberis. Alias Respondens auditores confundet magis quam instruet, et Quaestioni tenebras potius offundet quam afferet lucem.

3°. Objectionum Solutio ne fiat in Suppositione. In reliquis, Suppositio formanda est ad rationem Tractationis Problematis solitariae in superiore capite expositam; sed 'Ανασκευή omittenda, servandaque in ipsum congressum Disputationum. Alias et Opponenti injuria fiet, cujus Objectiones praeripientur a Respondente; et Auditoribus, quibus apponetur recocta crambe.

§. 5. Oppositio.

Habita Suppositione, Opponens, praesertim in solennibus Disputationibus, solet aliquando, priusquam disputare occoeperit, paucula velut perorando praefari. Oratiunculam illam Oppositionem dicimus. Interdum est Oppositio propemodum necessaria: quoties scilicet Respondens aliquod falsum aut inopinabile tueri videtur. Tunc enim Opponens gravi aliqua oratione ejus pertinaciam castigabit, et solidis rationibus refutabit sententiam, idque magis Logice quam Rhetorice. Ast

alias si adhibeatur, non id fit aliqua rei necessitate, sed ἐκ παρέργου, ut auditorum exspectationi aut loci consuetudini fiat satis.* In qua non curabit Opponens rationes solidas adhibuisse, sed magis rationum umbras, et quae plus habeant facetiarum quam virium, ingenii quam acuminis: Rhetorice magis, quam Logice. Poterit tamen si voluerit argumenta quae mox objecturus est disponere, et futurae Disputationis fundamenta jacere in Oppositione. Sed difficile est hic aliquid praecipere, ubi liberum est Opponenti qua videbitur via insistere. Caveat tamen duo haec: 1°. ne Respondentis alteriusve cujusquam personam aut famam petulanter habeat. 2°. ne in re seria jocis nimium ineptiat. Siquis, omni omissa hujusmodi Oppositione, nisi ubi solennitas exercitii eam quodammodo flagitare videatur, Disputationi se protinus accingere voluerit, faciet cum laude fortassis, certe cum venia plurimorum.

§. 6. Officia Opponentis. In ipso conflictu, quo quisque quod sui est muneris id rite praestet, videndum quae sint Opponentis partes, quae Respondentis, quae etiam Moderatoris. Opponentis est Objicere, Urgere, Replicare. Objicit, quum argumento ejusque Prosyllogismis Thesin Respondentis impugnat. Urget, quum requirit a Respondente ut argumento legitime satisfaciat. Replicat, quum Responsioni allatae non acquiescit, sed porro it contra. In Objiciendo tria haec spectare debet Opponens: 1°. Conclusionem probandam; 2°. Medium probandi; 3°. Formam probationis.

§. 7. Inferre negatum. Officium Opponentis circa Conclusionem est probe perspectam habere tum Respondentis Thesin, tum Propositionem ab eo quandocunque negatam, ut illam evertere, hanc confirmare possit. Primi Syllogismi Conclusio nisi directe contradicat Thesi Respondentis, tota Disputatio erit aliena propter Ignorationem Elenchi, quo non est aliud vitium inter disputandum turpius.† Pariter aliena erit, si in progressu Disputationis inferri unquam contigerit Propositionem aliam ab ea, quam Respondens novissime negaverat. Sciat ergo Opponens Propositionem negatam ei semper incumbere probandam, quam oportet integram inferre in Conclusionem proximi Syllogismi, sine ulla mutatione, praesertim in sensu: quin et ipsissima etiam verba

* 'fiat satis.' So in the first three Editions. Subsequently, 'satisfiat.' In the First and Second Editions, 'disputandi magis dedecorosum.'

† 'inter disputandum turpius.'

retinenda sunt, quoties commode fieri potest, quo clarior fiat progressus. Quod si alicubi propter ambiguitatem, obscuritatem, prolixitatem, aliamve causam mutatio verborum sit facienda, neutiquam tamen id tentandum est absque consensu Respondentis.

§. 8. Invenire Medium.

Postquam constiterit de Conclusione probanda, proxima Opponentis cura erit, Argumenta quibus ea probetur adducere. Suaderem studioso, donec assidua exercitatione aliquam disputandi facultatem sibi comparaverit, non accedere ad disputandum imparatum a copia argumentorum, etiam in scriptis. Haurire poteris argumenta ex libris eorum, qui de illa materia scholastice scripserunt, et destinato. Si non occurrant argumenta in libris, tecum in mente tacitus percurre Attributa Terminorum Propositionis probandae, Subjecti primo, deinde Praedicati: ex quibus tuopte ingenio argumenta facile extundes, si tibi saltem illa non exciderint, quae de Medii Termini Inventione generaliter praecipiuntur, Lib. iii. Compend. cap. 6. Distinctiones insuper et limitationes, quae solent adhiberi pro declaratione status Quaestionis, Argumenta suppeditabunt; quandoquidem enim vana est omnis Distinctio, et Limitatio in aliqua Quaestione, quae non propterea adhibetur, ut occurratur tacitae alicui Objectioni contra illam Quaestionem; ex ejusmodi distinctionibus et limitationibus Objectiones sic elicies, si applicare velis illam partem earum, quae non congruit cum sensu Respondentis, alicui Termino cui congruet. E. g. Si objiciendum esset contra Porphyrianam Speciei infimae Definitionem, hanc scilicet, Species est quae praedicatur de pluribus differentibus numero *in quid:* in explicatione illius Definitionis, Lib. i. Compend. nostri cap. 3. paragr. 3, invenio duos ejus Terminos limitari: *ly* 'quae praedicatur' cum hac limitatione 'immediate;' et *ly* 'differentibus numero' cum hac limitatione 'tantum.' Prior limitatio suggerit mihi dari aliquid, quod non est Species, quod tamen praedicatur de pluribus differentibus numero tantum *in quid,* sed mediate, ut Animal de Socrate et Platone. Posterior dari aliquid, quod non est Species, quod tamen praedicatur, idque immediate de pluribus differentibus numero *in quid,* sed non numero tantum; ut, Animal de Homine et Equo. Hinc colligo duas Objectiones contra dictam Definitionem; priorem, quod Animal praedicatur *in quid* de Socrate et Platone, qui differunt numero; posteriorem, quod

Animal praedicatur *in quid* etiam immediate de Homine et Equo, quos differre certum est numero, quum et Specie differunt. Et tamen Animal non est infima Species: ergo videtur dicta Definitio convenire aliis a definito, et proinde esse vitiosa. Fusius ista fortassis exposui quam par erat; sed quod factum est in tyronum gratiam aequus lector facile condonabit. Argumentorum copiam ubi paraveris, delige ex iis unum aut alterum, sed quae plus videntur habere difficultatum et virium, atque illis fortiter preme Respondentem, praetermissis levioribus: nisi volueris, praemissa Fallacia aut tenui aliquo argumento, peritiam Respondentis, quasi tentando, explorare: ut solent in exercitu levi aliqua velitatione, velut praeludio, hostem prius tentare quam res justo praelio cernatur.

§. 9. Debite concludere.

Sed frustra Conclusio probanda praenoscitur, et Argumenta conquiruntur, nisi ex Argumentis Conclusio debite inferatur. In eam rem consulerem tyronibus, donec assuetudine promptiores evaserint, Syllogismos suos in chartula describere iisdem forma et verbis quibus urgere debent, annotatis ad oram singulorum Syllogismorum nominibus Modorum, ad quorum normam efformati sunt. Exempli gratia, si tibi disputandum esset adversus dictam infimae Speciei Definitionem, ex priori duorum illorum argumentorum quae paragr. 8 afferuntur, sic formandus esset progressus Disputationis, et in charta describendus.

Da- Quae Definitio convenit alteri a definito, ea est vitiosa.
ri- Sed dicta Definitio infimae Speciei convenit alteri a definito:
i. ergo est vitiosa.

Major est manifesta ex legibus Definitionis: Minor probatur Syllogismo Hypothetico sic,

a posit. Ant. Si Dicta Definitio conveniat Generi, tum convenit alteri a definito.
ad posit. Cons. Sed convenit Generi: ergo Convenit alteri a definito.

Minor probatur Syllogismo de Termino obliquo ita,

Da- Animal est Genus.
ri- Dicta Definitio convenit Animali:
i. ergo convenit Generi.

Minor probatur

Bar- Quod praedicatur de pluribus differentibus numero tantum *in quid*, ei dicta Definitio convenit.

ba- Sed animal praedicatur de pluribus, &c: ergo

ra. Dicta Definitio convenit Animali.

Minor probatur Syllogismo expositorio, et de Termino obliquo sic,

Bar- Socrates et Plato sunt plura differentia numero tantum.

ba- Sed Animal praedicatur de Socrate et Platone *in quid:* ergo

ra. Animal praedicatur de pluribus differentibus numero tantum *in quid.*

Taedet ista puerilia tanto conatu; sed qui in minutioribus hisce aliquandiu semet exercuerit, sentiet brevi cum suo magno fructu quas vires habeat ad promptitudinem exercitatio.

§. 10. Urgere ad Responsionem.

Postquam eo perducta res est argumentando, ut nihil ultra negari posse videatur, Opponentis proximum officium est urgere adversarium ad Responsionem. Si fugiat, ut repetatur argumentum; si haereat, ut vel negetur aliquid, vel respondeatur; si Fallaciam clamet, ut ostendatur quae sit Fallacia, et ubi lateat; si Diverticula quaerat, ut punctim respondeatur alicui Propositioni aut Termino; si minus apposite distinguat, ut distinctionis membra utrique Propositioni applicentur, in qua Terminus ille reperitur quem distinguit; si absurde negat, ut rationem aliquam ostendat negationis; si tergiversari pergat impudenter, ut astantium judicio stetur, quem illi victum pronunciarint.

§. 11. Replicare.

Si Respondens occurrat argumento responsione non prorsus aliena, Opponens alio se vertat oportet. Repetat primo Responsionem, ut eam pensiculatius dijudicet; tum vero id agat maxime, ut ex ea, si fieri possit, Respondens cogatur in aliquod absurdum, aut inconveniens; id negando scilicet quod prius posuerat, vel concedendo id quod prius negaverat. Si id nequeat efficere, saltem si quid habeat quod replicare possit, replicet; sed non sufficiet utrivis parti distinctionis contravenire replicando, quod scioli faciunt nonnunquam et Sophistae, ut Respondentem longius a Quaestione abducant; sed adversus illam tantum distinctionis partem replicandum est, quae magis

conjuncta est cum statu Quaestionis, propriusque ad rem pertinet. Quod si nec habeat quod directe replicet, nec sciat argumentis argumenta sic artificiose attexere, ut replicationes videri possint magis ad responsionem, quam novae Objectiones adversus principalem Thesin, Opponenti consultius multo fuerit datae responsioni palam acquiescere, et novo argumento uti, quam ubi abunde satisfactum est, usque contendere, et ne victus videatur pertinaciter instare, quasi instar nihili essent quae Respondens dixisset omnia.

§. 12. Officia Respondentis. Repetere.

Respondentis officia sunt etiam tria: Repetere, Negare, Solvere. Repetat primo quae objiciuntur ab Opponente iisdem terminis, si sint commodi et rite dispositi: quod si Opponens per imperitiam aut oscitantiam aut disputationis aestum, vel terminos adhibuerit minus commodos, vel forma minus accurata usus fuerit, poterit Respondens pro suo candore inter repetendum terminos et formam aptiores reponere. Nec inutiliter consumitur tempus ejusmodi Repetitione, quae necessaria est in omnium gratiam; Opponentis imprimis, ut agnoscat ille suam Objectionem, et si quid in forma peccari aut materia animadverterit, id corrigat priusquam fiat progressus ulterior; tum ipsius etiam Respondentis, ut vim rationis altius figat animo, et moram aliquam lucretur responsioni;* Auditorum denique, ut ipsis exploratior sit totius Disputationis progressus, et quid ab utroque disputantium sit praestitum judicium certius.

§. 13. Negare.

Postquam repetierit Objectionem Respondens, aut negare aliquid debet, aut rationem solvere. Negari autem possunt tria: Conclusio, Forma, Propositio: Conclusio, si sit aliena; Forma, si sit vitiosa; Propositio, si sit Falsa. Si Opponens aut in primo Syllogismo non contradicat Thesi Respondentis, aut in reliquis non inferat Propositionem ab eo proxime negatam, Respondens debet negare Conclusionem, rejiciendo ipsam ut *ἀπροσδιόνυσον*, vel, quod idem est, admittendo totum argumentum, ut dictum est in superiore Cap. paragr. 8. Si Opponens peccat in aliquam legem Syllogisticam, Respondens negabit Syllogismum, vel Formam argumentationis. Si Opponens proponat aliquod falsum in altera Praemissarum, Respondens illam Propositionem simpliciter negabit, sive ea Major sit, sive

* 'responsioni.' This word is omitted in some of the latest Editions.

Minor. Sed Major, quia fere nititur axiomate aliquo generali, rarius neganda venit; Minor frequentius. Quod si utraque Praemissarum sit falsa, poterit quidem Respondens obiter admonere Opponentem geminae falsitatis, et utramque negare; sed non optime fecerit, si ei det optionem probandi utram voluerit; ipse potius unam e duabus ei imponat probandam, quae scilicet est Quaestioni conjunctior; Majorem quandoque, multo saepius tamen Minorem. Solent enim saepenumero Sophistae data opera ejusmodi argumenta proponere, in quibus utraque Praemissa sit falsa, ut, concessa ipsis probandi optione, incautum Respondentem a proposita Quaestione ad insolitas speculationes, in quibus proclive est incommode loqui, abripiant.

§. 14. Quandoque rationem reddere negationis.

Sed Respondenti, ubi aliquod negandum deprehenderit, satis erit simpliciter negasse. Nec enim ab eo exigenda est ordinarie ratio negationis, cujus est defendere, non probare, et rationes alterius solvere, non suas assignare. Sed quia, ut dici solet, stultus quivis unus plus negare potest, quam decem sapientes probare; nec finis ullus esset Disputationis, si liceret Respondenti pro libitu suo negare sine fine, propterea Respondens in aliquibus casibus tenetur assignare rationem suae negationis, si ab Opponente requiratur: ut

1°. Quando negat Propositionem aliquam quae videtur manifesta. Non enim sunt temere rejicienda quae sunt admodum verisimilia, sine gravi aliqua ratione; et Auditores mirari solent quoties audiunt talia negari, quorum mentibus iste scrupulus est eximendus assignata ratione negandi.

2°. Quando pertinaciter negat formam argumentationis. Oportet enim ut particulare illud vitium detegat, quo putat laborare Rationem ab Opponente adductam.

3°. Quando negat multiplicatam Hypotheticam. Solent nonnulli, quo molestiam creent Opponenti, Hypotheticas semper negare, ineptissimo sane compendio, non quod negandae sint (parum id illis curae est), sed quod Hypotheticae sint; et, si denuo ostendatur eas ex Antecedente manifestissimo necessario sequi, negare tamen iterum Consequentiam, et sic deinceps in infinitum. Si quando res forte postulet negari sic multiplicatam Hypotheticam, Respondens suspicione pessimae consuetudinis se liberabit non aliter, quam si, assignata ratione, palam faciat omnibus id ab eo factum judicio, non protervia.

4°. Quando negat Inductionem sine instantia. Quae est Aristoteli aperta tergiversatio, Lib. viii. Topic. cap. 8. Sed potest fieri, ut ubi multae instantiae adduci possent in contrarium, nulla tamen subito occurrat Respondenti. In eo casu, ne videatur tergiversari non instando, debet rationem aliquam reddere negatae Inductionis; ex qua probabile reddatur, non omnia particularia esse ejusdem rationis cum illis, quae aperte afferuntur ab Opponente in illa Inductione.

Sunt fortassis et alii casus in quibus Respondens tenetur assignare rationem Negationis; sed fecerit cum aliqua candoris laude, si assignare velit rogatus ab Opponente, etiam ubi non ex necessitate tenetur id praestare.

§. 15. Solvere Argumentum.

De Solutione non ante cogitabit Respondens quam Opponens vim Objectionis suae in medium adduxerit. Praematurae Solutiones, praeterquam quod Respondentem arguant formidinis, ingratae sunt semper auditoribus: proinde Respondens negabit quamdiu viderit aliquid quod negari commode possit; ubi vero nihil amplius negari potest, tum demum Solutionem adhibeat, qualem ipsa Objectio requiret.

Si ex Loco Topico disputetur, limitanda est Maxima illius Loci, qua niti videtur Objectio. Si Terminus aliquis sit ambiguus, ut fere fit, is est distinguendus, et distinctio applicanda eo modo, quo dictum est superioris capitis paragr. 10. Si Auctoritate pugnetur, locus Auctoris inspiciendus, scopus expendendus ex praecedentibus et sequentibus, genuinus verborum sensus inde afferendus, et cum nostra defensione conciliandus. Potest autem * rejici Auctoritas nonnunquam, praesertim si ostendi possit, quid Auctorem in id erroris impulerit; caeterum non est hoc temere faciendum, sed parcius, et modeste, et opposita vel gravi aliqua ratione in contrarium, vel testimonio alterius cujusquam non contemnendi Auctoris. Directae Solutioni potest ex abundanti addi et Indirecta, retorquendo scilicet Objectionem in ipsum adversarium; sed indirecta sine directa non sufficiet, ut quae sit responsio ad hominem, non ad rem.

§. 16. Leges Distinctionis.

Sed quoniam solvuntur pleraque argumenta non aliter quam Distinctionibus, intererit vel plurimum cujusvis disputaturi, praecipuas aliquot Distinctionis leges cognovisse.

1. Distinctio non sit nimium generalis. Multi quum nodum

* 'Potest autem.' In the First and Second Editions, 'Potest tamen.'

solvere non possunt Objectionis, ut tamen videantur respondisse distinguunt de aliquo ejus Termino, dicuntque aliquid in genere, quod quidem verum est, et fortassis illi Termino congruum, sed non appositum ipsi, ut loquuntur, puncto praesentis argumenti. Tunc autem cognoscitur quod Distinctio sit nimis generalis, quum applicari possit ipsi Termino separatim, sed non accommodari utrive propositioni Objectionis, ubi ille Terminus reperitur.

2. Distinctionis membra sint opposita. Vitiosa proinde illa est, cujus una pars cum reliqua coincidit,* aut in ipsa concluditur.

3. Distinctio Terminis propriis et Scholasticis concipiatur. Videre est plurimos etiam ex Eruditorum numero, qui vim Objectionis penitus perspectam habent, sciuntque omnino quid sit respondendum, quantum ad substantiam rerum ipsarum, infeliciter tamen versari in hac disputandi palaestra, dum ob insuetudinem Scholasticorum Terminorum, coguntur animi sui sensa longis verborum ambagibus vix aegre indicare, quae aliquis mediocriter in istis studiis versatus duabus facillime dictionibus et multo plenius expedivisset. Rideant elegantuli licet Barbariem Scholasticorum; unus tamen Scotus aut Thomas objectas difficultates brevi ejusmodi Barbarismo facilius dissolvet, atque etiam felicius, quam centum Cicerones, aut Lipsii, aliquot pagellis.

§. 17. Sylva Distinctionum Communiorum.

Ad Distinctiones comparandas, quae nobis inter respondendum quoties opus est inserviunt, utilissimum fuerit Terminorum celebriorum Distinctiones in libro aliquo huic destinato seorsim atque ordine alphabetico adnotasse, cum brevi carum explicatione. Tentavit aliquid in hoc genere utiliter non ita pridem Henr. Ludov. Castanaeus,† in sua Synopsi Distinctionum: cujus exemplo potest quivis studiosus Alphabetum de suo texere, quod sit in proprios usus multo commodius. Sunt tamen quaedam Distinctiones communiores, quae sunt longe amplissimi usus, quarum sylvulam in juvenum gratiam hoc loco subjicere visum est.

I. Large et Stricte. Usum habet potissimum in vocum

* The full Title of the Work of Castaignez is, Celebriorum Distinctionum Philosophicarum, tum Theologicarum Synopsis. Lugd. Bat. 1614. It was reprinted at Oxford in 1657.

† 'coincidit.' In the First and Second Editions, 'concidit.'

et phrasium ambiguitate aperienda, quas saepe contingit nunc laxius significare, nunc angustius.

II. Proprie et Improprie. Usum habet, ubi voces et Phrases quum Propriam significationem habent, tum Tropicam.

III. Mediate et Immediate. Usum habet in Actionibus, Passionibus, et quae sunt instar Actionum et Passionum: universim in iis inter quae aliena reperitur subordinatio sive Causalitatis, sive Praedicationis. Huic cognata est *ly* Proxime et Remote.

IV. Absolute et Respective. Usum habet in Terminis Relativis, aut iis quibus respectus aliquis attribuitur aut adhaeret.

V. Primario et Secundario. Usum habet in iis inter quae est ordo, aut in iis quae alteri qualitercunque conveniunt.

VI. Materialiter et Formaliter. Usum habet in Substantiis ex Materia et Forma constantibus, et in Accidentibus Concretis, praesertim Respectivis de Praedicamento Relationis, et Artificialibus de quarta specie Qualitatis, aliisque nonnullis, et in Objectis rerum, et in Terminis primae et secundae Intentionis. Est haec Distinctio etiam alias latissimi usus propter variam Analogationem *ly* Materiae et Formae.

VII. Simpliciter et Secundum quid. Usum habet in iis, quae alteri qualitercunque attribuuntur, cum, vel sine limitatione.

VIII. Per se et per Accidens. Usum habet in Causis et Effectibus, in Actionibus et Passionibus, in eis denique quae alteri qualitercunque convenire dicuntur, aut attribui.

IX. Actu et Potentia. Usum habet in rebus materialibus et corruptibilibus, inque eis quibus potentia aliqua competere potest, sive Activa, sive Passiva.

X. Perfecte et Imperfecte. Usum habet in eis quae variantur secundum gradus et incrementa.

Alias nonnullas juvenes annotare possunt, atque istarum fortassis alios usus; sed istas probe qui calluerit, et quoties opus est expedite noverit adhibere, poterit earum ope plurimis illarum Objectionum quibus veritas ordinarie impugnatur recta ire obviam.

§. 18. Officium Moderatoris.

Officia Moderatoris, sive Praesidis, sunt ista:

I. Formam tueri legitimae Disputationis inter Opponentem et Respondentem: hoc est, rixas et tumultus compescere, curare ut utraque pars semet intra debitas metas contineat, ut

in Quaestione permaneatur, ne Termini mutentur, ne diverticula quaerantur; aliaque id generis.

II. Adjuvare Disputantes ubi opus fuerit; Opponentem quandoque, formando ejus Argumentum, aut confirmando, si ille aut frigide urgeat, aut indebite concludat. Sed Respondentem praecipue adjuvare debet, corrigendo eum, si aliter neget quam oporteat; explicando ejus Responsionem, si sit obscurior; addendo ei aliquid, si non sit satis plena; illustrando eam, ut firma et apposita appareat auditoribus; aliam afferendo, si data a Respondente non satisfaciat Objectioni.

III. Disputationem concludere; idque si tempus patiatur, cum brevi aliqua decisione Quaestionis, et repetitione summaria totius Disputationis.

Subtituli Capitis Tertii.

1. De Disputatione Sociali in genere, ejusque fructu.
2. De Modestia, Ingenuitate, et Candore Disputantium.
3. De Conditione Materiae disputandae.
4. De Propositione Materiae disputandae.
5. De Suppositione.
6. De Oppositione.
7. De Officiis Opponentis et Respondentis in genere.
8. De Officio Opponentis circa Conclusionem.
9. De inveniendis Objectionibus.
10. De Objectionibus rite formandis.
11. De Officio Opponentis in Urgendo.
12. De Replicatione. *
13. De Officio Respondentis in Repetendo.
14. De Negatione.
15. De reddenda ratione Negationis.
16. De Responsione ad Auctoritatem.
17. De Solutione Argumentorum.
18. De Legibus Distinctionis.
19. De Distinctionibus quibusdam generalibus, et earum usu.
20. De Officio Moderatoris.

* In the Fifth and subsequent Editions, 'De Reduplicatione.'

CAP. IV.

De Genesi Methodica: sive de Constitutione integrae Disciplinae.

§. 1. Methodi Disciplinarum.

GENESIS Methodica est Tractatio integrae alicujus Disciplinae, aut notabilis partis ejus, secundum leges Methodicae Dispositionis. Multis praeceptionibus hac in re opus non est: quae sunt necessaria, eorum pleraque ex retro dictis, Lib. iii. Compend. cap. 30, 31, satis perspicue haberi possunt. Illud praecipue repetendum, quod habetur cap. 30. §. 4, Disciplinas Contemplativas, quae Scientiae dicuntur, quales sunt Physica, Geometria et earum partes, quales sunt Tractatus de Caelo, de Anima, Cyclometria, Trigonometria, disponi debere Methodo Compositiva. Operatrices vero, quae sunt Artes, ut Logica, Medicina; et Prudentiae, ut Politica, Theologia; earumque partes, quales sunt tractatus de Praedicamentis, de Symptomatibus Morborum, de Principe, de Ecclesia, Methodo Resolutiva. Quae tractanda sunt in quavis Disciplina aut Praecognita ejus sunt aut Systematis partes; et in Instrumentalibus etiam usus; tractantur autem ista per Praecepta, Commentarios, et Quaestiones.

§. 2. Praecognita.

Praecognita in omni Disciplina praemittenda sunt. De ipsius Disciplinae Nomine; de ejus Genere, et propria sede *ἐν τῷ κύκλῳ τῆς παιδείας*, in universo illo Orbe et Circulo Disciplinarum; de ejus Differentia a cognatis Disciplinis, sumpta ut plurimum a subjecto ejus proprio tum Materiali, tum etiam Formali; De notione illius Subjecti saltem quoad *quid nominis*. Atque ista sunt communia omnium Disciplinarum, sive Theoreticarum, sive Practicarum; ast in Practicis, praeter Subjecti notionem, haberi debet etiam tum Objecti aliqua, tum maxime proprii Finis, multo uberior Praecognitio.

§. 3. Systema.

Habitis Praecognitis, Partitio Disciplinae mox instituenda est, et per Subpartitiones continuanda: quae ut commode fiat, aut secus, perinde recta fere erit aut vitiosa tota Methodus in reliqua Tractatione. In plerisque Disciplinis prima Partitio debet esse in Partem Generalem et Specialem. Pars Generalis agit de Principiis et Affectionibus Subjecti aut quasi-Subjecti, in genere; ut in Physica, de Corporis Naturalis

Principiis communibus, Materia, Forma, Privatione; et Communibus Affectionibus, Motu, Quantitate, Loco, Tempore: in Ethica de Virtutum Principiis Communibus, Consultatione, Electione, Fuga, Assuefactione, et Communibus Affectionibus, Mediocritate, Discretione, Stabilitate, &c. Pars Specialis agit de Speciebus Subjecti vel quasi-Subjecti, et Specierum Speciebus; atque deinceps,* dum ad infimas perveniatur, considerando in Singulis Principia et Affectiones secundum rationes suas communes aut speciales, ut ipsarum Specierum conditio postulabit. Quae omnia ut legitime fiant, teneamus oportet animo Leges Methodi Generales et Speciales: Leges dico Brevitatis, Harmoniae, Unitatis, Generalitatis, et Connexionis. Methodicam hanc Tractationem partium alicujus Disciplinae per legitimas partitiones et subpartitiones, Neoterici Systema appellant, non novo vocabulo. Cui subtexendum docent, sed in Disciplinis Instrumentalibus tantum, Gymnasium: ea appellatione complexi sunt ejusmodi Tractatum in quo ostendatur Usus et Applicatio illorum Instrumentorum, quorum Natura et Explicatio in ipso Systemate tradita est. Exempla Methodicae Dispositionis et in Scientiis, ut Physica; et in Prudentiis, ut Ethica;† et in Artibus Instrumentalibus, ut Logica, facile esset hic subjecisse, per Tabulas Methodicas, ὡς ἐν τύπῳ; sed quod est a tam multis ante praestitum, nolo molem addat huic libello.

§. 4. Praecepta.

Porro tractanda sunt tum Praecognita, tum Systematis Partes et Usus, per Praecepta, Commentarios, et Quaestiones; quorum Praecepta sunt simpliciter necessaria, Commentarii vero, et Quaestiones, non nisi ad bene esse tantum. Praeceptorum nomine continentur Definitiones, Divisiones, et Axiomata. Definitiones naturam rei tractandae declarant. Divisiones rem tractandam, si sit generalis, in Species, si integra, in Partes tribuunt. Axiomata vero proprietates rei tractandae aperiunt. Axiomata, si eo tantum fine tradantur ut cognoscantur, sicut in Disciplinis Contemplatricibus, Theoremata potius dicuntur; sed ubi praecipiuntur, ut sint nobis rerum agendarum aut faciendarum norma, sicut in Disciplinis Operatricibus, rectius Canones seu Regulae appellantur. Praecepta sint 1°. Vera, ne pariant errorem in judicio, vel praxi. 2°. Necessaria, et

* In some of the later Editions, 'atque sic deinceps.'

† 'et in Prudentiis, ut Ethica;' omitted in and after the Sixth Edition.

quam fieri potest, Pauca; minutiora enim, et quae utilitatis vel nullius sunt vel modicae, aut resecanda erunt, aut certe Commentariis potius inserenda. 3°. Methodice disposita; alias turbata reddentur omnia, et confusa. 4°. Brevia; si quid enim fusius explicandum sit, Commentariis reservetur, aut Quaestionibus.

§. 5. Commentarii.

Commentarios dicimus, quaecunque Praeceptis subjiciuntur, ut illis lucem aut auctoritatem praestent. Suntque inter alia praecipue ista:

I. Declaratio et Defensio Methodi nostrae. Quae ut utilis est alias, ita est omnino necessaria, ubi nova Methodo insistimus, diversaque ab aliis qui ante nos tractarunt res easdem.

II. Explicatio Praeceptorum. Si propter Termini alicujus ambiguitatem aut obscuritatem, vel ipsius Praecepti brevitatem, fusiori explicatione indigeant, quod saepissime contingit.

III. Allegatio Testimoniorum. Firmabit enim valde assensum nostrum, si Praecepta quae adducuntur viderimus clarissimorum virorum vel niti auctoritate, vel suffragiis et calculis comprobari. Juvabit hic etiam et illa notare, sicubi fortassis occurrunt nobis inter legendum, eadem Praecepta sub aliis Terminis: praesertim si dextre, noveque, et subtiliter concipiantur. Exempli gratia, Theorema hoc est nobile Physicum: 'Natura semper agit ad ultimum sui posse.' Hoc alii varie sic expressere, 'Natura est indocta.' 'Natura nunquam agit praevaricatorem.' 'Natura non est dissimulatrix virium suarum.' 'Natura sic agit propter finem, ut non deliberet de mediis,' &c. Ista et similia, adjecto Auctoris nomine, refer in Commentarios illius Praecepti.

IV. Illustratio per Exempla. In Praeceptis Paucitatem laudes, et Brevitatem; ast in Exemplis difficile est esse nimium. Haec enim et usum Praeceptorum ostendunt, et memoriam firmant. Suaderem singulis Praeceptis tria quatuorve ad minimum Exempla subdi; eaque ex illustrioribus, quae aut multiplex lectio aliorum, aut propria seriaque meditatio suppeditare poterit. Id si nos in istoc opusculo non praestitimus, sciat velim bonus Lector non hoc incuria factum, aut penuria Exemplorum, sed consulto, tum quod Compendium meditamur, tum potissimum ut parcitas nostra excitaret industriam studio-

sorum ad conquirendam undique uberiorem Exemplorum segetem, quae locis idoneis disponant in libris suis sub titulis Quaestionum, quas propterea singulis capitibus subjiciendas curavimus.

V. Exceptiones a Regulis. Quae necessariae sunt potissimum in Disciplinis Operatricibus, in quibus Regulae et Propositiones rarius sunt *κατὰ παντός*, frequentius *ὡς ἐπὶ τὸ πολύ*, Communiter verae, non Universaliter. Quum Exceptiones dico, intelligo etiam et quascunque Propositionum necessarias Limitationes; quamvis Exceptiones et Limitationes ipsis Praeceptis fortassis conjungi poterint, ut eorum pars, non in Commentarios rejici, secundum illud nescio cujus, 'Excepta addita Praeceptis faciunt Regulam universalem.'

VI. Solutio Dubiorum. Leviorum scilicet, et de quibus non est gravis aliqua inter eruditos controversia. Majora enim illa digna sunt de quibus peculiares instituantur Quaestiones. Si quis tamen etiam omnia ista, quae Commentariorum esse diximus, velit ad Quaestiones referri, aut quae Quaestionum sunt ad Commentarios, non pugnabo multus: concinnius tamen fecerit, qui illa distinxerit.

§. 6. Quaestiones.

Materia nobilior controversa Quaestionibus pertractanda servabitur. Ratio autem tractandi Quaestiones declarata supra est cap. 2. ubi de Tractatione Problematis solitaria satis multa. Ratio vero colligendi Quaestiones opportunius in altera Appendice ostendetur, cap. 3. quo Lectorem mitto. Atque hactenus de eo usu Logicae qui in Genesi consistit.

Subtituli Capitis Quarti.

1. De Genesi Methodica in genere.
2. De Praecognitis Disciplinarum.
3. De Systemate Disciplinarum. *
4. De Systemate Disciplinae Contemplatricis.
5. De Systemate Disciplinae Operatricis.
6. De Gymnasio.
7. De Praeceptis Disciplinarum.
8. De Commentariis Praeceptorum.
9. De Quaestionibus.

* This Third Question did not appear in the First or Second Edition.

CAP. V.

De Analysi Logicae.

§. 1. Resolutionis Definitio et Usus.

ANALYSIS est Operatio Logica (Grammatica et Rhetorica alius sunt rationis) qua artificiose tractata secundum praecepta Logica pari artificio recognoscuntur et resolvuntur. Pendet Analysis atque intelligitur ex Genesi. Nam ut eadem itur Thebis Athenas et Athenis Thebas, ita ejusdem artificii est res componendo tractare, et resolvendo recognoscere. Quod resolvendum est supponitur esse Compositum; itaque erit Analysis perpetuo alicujus Textus, qui quasi retexendus est. Ejus usus est in omni vita quum frequentissimus tum etiam maximus: quoties quidquam vel legimus, vel audimus, quod est aliquo artificio compositum, e re nostra fuerit, illud vel expresse in chartis, vel saltem tacite in mente resolvere: mirum dictu est quantum inde et Judicium firmetur, et juvetur Memoria.

§. 2. Praecognita de Textu.

Plerumque ante ipsam Resolutionem Textus propositi, quaedam veniunt praemittenda, quibus ratio et fructus futurae operationis ostendatur. Eorum explicationem partem Resolutionis externam aliqui dixerunt: rectius fortassis Praecognita voces: quae non tam pars est Resolutionis, quam praeparatio ad ipsam. Praecognita illa versantur circa Textum resolvendum, suntque praecipue tria: Argumentum, Causae, Adjuncta.

I. Argumentum, sive Materia Textus, ante omnia eruenda est: cujus considerandum primo est Genus: sitne Thema Simplex, vel Propositio, vel Syllogismus, vel integrae Disciplinae Systema, aut Systematis Methodica pars. Secundo, Conditio: si Thema simplex, utrum sit Substantiale, an Accidentale; Singulare, vel Universale, &c. Si Propositio, utrum sit Categorica vel Hypothetica; Pura, vel Modalis; Universalis, vel Particularis; una, vel plures, &c. Si Syllogismus, utrum sit Medii necessarii, vel probabilis, et ex quo Loco ducatur, &c. Si Systema, aut Systematis pars, utrum sit Contemplatrix, vel Operatrix, &c. Tertio, Sedes ἐν τῷ κύκλῳ: ad quamnam scilicet Disciplinam pertineat.

II. Causae Textus praecognoscendae sunt potissimum duae. 1°. Efficiens principalis, qui est Auctor ejus. 2°. Impulsiva,

quae est Occasio scribendi. Utrumque enim explicari debet, sed paucis; et quis fuerit Auctor illius Textus, quem resolvendum suscepimus, et quid Auctorem impulerit ad delectum istius Argumenti.

III. Adjuncta, sive Effecta Textus. Ubi ostendetur Tractationis resolvendae aut necessitas, si qua fuerit, aut utilitas, aut dignitas, aut jucunditas, ne videamur in re tenui et parum necessaria, quaeque nec fructum habitura est nec voluptatem, inanem operam sumere.

§. 3. Analysis Simplex.

Analysis ipsa aut Simplex est, aut Methodica. Simplex Analysis est, qua Propositio aliqua, aut Syllogismus in suas partes resolvitur. Ratio Analysis Simplicis satis aperta est, praesertim si Propositio aut Syllogismus resolvendus plene et aperte disponatur; ubi vero Dispositio non est aperta et manifesta, quod fit vel propter Defectum aliquem, vel propter Redundantiam, vel propter Crypsin debiti ordinis in partibus, Resolvens debet istis occurrere supplendo quod necessario subintelligitur, amputando quidquid partibus essentialibus amplificationis aut illustrationis ergo superadditur, atque inversa seu transposita in ordinem debitum redigendo. Quorum nulla difficultatem parient studioso, in Propositionum et Syllogismorum doctrina vel leviter versato.

§. 4. Analysis Thematica.

Analysis Methodica late est, qua longior aliqua Tractatio resolvitur; estque triplex, Thematica, Problematica, et Methodica stricte. Analysis Thematica est, qua recognoscitur Logicum artificium in Textu Thematico adhibitum. Analysis Thematica sic instituenda est.

I. Thema Principale investigetur et constituatur. Ipsum enim, sicut est scopus universae Tractationis, sic fundamentum etiam est totius Resolutionis. Hoc tamen si factum fuerit prius in Praecognitis, non est hic agendum denuo. Si sint in Textu proposito plura Themata, ut in capite aliquo Sacrae Bibliae, partitio Textus imprimis est facienda, juxta numerum Thematum Principalium in eo contentorum.

II. Termini omnes, per quos Thema illud in Textu explicatur, eruantur. Tractaturus Thema aliquod Logice ex instituto, adhibere curabit omnes Terminos per quos ipsum explicari potest, salva conditione sua; ast Resoluturus astringitur ad illos Terminos praecise, quos Auctor in Textu exhibuit, omissis quos ille omiserit. Certe Auctores in Scriptis exotericis

et popularibus rarissime explicant Thema simplex per omnia Instrumenta Logica.

III. Terminis explicantibus Thema Logicae Intentiones imponantur. Solent Auctores res ipsas ponere, puta Thematis Genus, Efficientem,* Objectum, Effecta, &c. nec tamen dicere quod haec sint talia; sed Resolventis erit hoc praestare, revocando Terminos Auctoris ad secundas notiones, quae iis competunt respectu subjecti Thematis. Quin istoc quî praestabit dextre, nisi cognitas habuerit notas, phrases, et formulas, quae peculiares sunt Terminis certarum Intentionum; v. g. Causae Finalis, Objecti, Instrumenti, et similium? Ejusmodi ergo formularum farraginem sub titulis Capitum et Quaestionum, ad quas rite pertinebunt, in libris suis Logicis adnotabunt juvenes, vel ex propria observatione, vel aliunde descripta. Utilis est hoc saltem nomine liber decimus Systematis Logici Joh. Henr. Alstedii:† quo in libro vide usum declarationis doctrinae de Causa Finali, cap. 5. Eum virum hac una in re si velis imitari, facile illud exorabis, ne in reliquis imitere.

IV. Amplificantia accurate secernantur ab Explicantibus. Explicatio enim sola Logica est: quae Explicationi accedunt ornatus gratia, aut amplificationis, heterogenea sunt, et ad Rhetoricam pertinent. Apud auctores fere conjuncta sunt ista; sed qui Logice Textum resolvit, ejusmodi heterogenea aut resecabit penitus, aut certe diligenter separabit ab iis quae proprie Logica sunt.

§. 5. Analysis Problematica.

Analysis Problematica est, qua recognoscitur Logicum artificium in Textu Problematico adhibitum. Textum autem Problematicum dico, non in quo merae Propositiones ponuntur tantum, aut explicantur sine ullis Probationibus, (resolutio enim ejusmodi Textus pertinet ad Analysin simplicem de qua paulo ante diximus paragr. 3.) sed eum, in quo Problema aliquod seu Quaestio tractatur per argumenta et probationes: unde et nonnullis Textus Syllogisticus dicitur. Analysis Problematica sic instituatur.

* 'Efficientem,' omitted in the Sixth Edition. In subsequent Editions, 'Causam Efficientem.'

† Alstedius, born 1588, died 1638; attended the proceedings of the Synod of Dort; so laborious that the anagram *Sedulitas* was made of his Name. In his Encyclopædia Biblica he traced the principles of all Arts and Sciences in Holy Scripture; and in a work on the Millenium he propounded views which were said to be adopted by only his daughter and son-in-law.

I. Problema principale ex Textu eruatur. Si plura Problemata in uno Textu aeque principaliter tractentur, fiat partitio, et de singulis ordine dicatur.

II. Explicationes Terminorum afferantur. Idque ex Textu, si Auctor eas expresse adhibuerit: si non, saltem Resolvens ipse addat quae sunt necessariae.

III. Conclusio vel Conclusiones, quibus Auctor sententiam suam complexus est, proponantur. Cum suis quaeque limitationibus necessariis.

IV. Argumenta, quibus probantur Conclusiones, per certas classes distribuantur. Rejectis omnino, vel saltem sejunctis, amplificationibus, et ornatu. Classes vero argumentorum sic distinguendae sunt, ut argumenta ejusdem, vel cognati medii in eadem classe collocentur: Testimonia ab Argumentis Artificialibus; Nominalia a Realibus; Medii Necessarii a Medii Probabilis; Externi ab Internis &c separentur classibus.

V. Loci indicentur Argumentorum, et Syllogismi inde formentur: v. g. dicatur quod tale Argumentum sit ductum a Genere, a Causa Finali, ab Effecto, a Minore, vel alio loco. Formatio autem Argumentorum in Syllogismos fiet per additionem Propositionis, non expressae in Textu, sed latentis in Terminis, et per debitam ordinationem Terminorum et Propositionum, quae in Textu cryptice disponuntur.

VI. Objectionum Solutiones ostendantur. Sive Objectiones expresse in Textu ponantur, sive tacite, et κατὰ πρόληψιν ex Solutionibus subintelligi cognoscantur: quibus formatis responsio in Textu data Logice adhibeatur alicui Termino aut Propositioni; vel ex Textu ostendatur peculiare cujusque Syllogismi in Objectione vitium, in Forma, aut Materia.

VII. Corollaria proponantur. Si qua Auctor in Textu alicubi ex Thesi aut Thesibus collegerit, indicata simul ratione deducendi ea ex illis.

§. 6. Analysis Mixta.

Analysis Mixta est artificiosa Resolutio Textus mixti. Textum autem Mixtum intelligo, in quo conjunctim tractantur et Themata simplicia et Problemata, quae tamen non sunt confundenda; quod constat fecisse plurimos illorum, qui in aliorum Tractatus et opera Tabulas Analyticas in lucem dederunt.* Quoties Textus istiusmodi venit resolvendus, partitio oportet

* 'dederunt.' In and after the Third Edition, 'dederint.'

fiat, qua separentur Simplicia Themata a Problematibus: utriusque vero partis Resolutio seorsim instituatur, secundum rationem jam ante proxime exhibitam.

§. 7. Analysis Methodica. Analysis Methodica stricte, quae et Systematica dici potest, est qua recognoscitur Logicum artificium in Tractatione integrae alicujus Disciplinae, aut ejus integrae partis adhibitum. Ea sic instituenda est:

I. Praecognita Disciplinae indicentur. Sitne Contemplatrix Disciplina an Operatrix, aut hujus illiusve pars.

II. Partitio Textus fiat methodice. In Contemplatricibus, quoad Subjectum in genere, et Species ejus; Principia communia, et specialia; Affectiones etiam generales, et speciales. In Operatricibus, quoad Finem et ejus Subjectum; Media ad Finem conducentia, eorumque Principia et Adjuncta necessaria in Genere et in Specie. Si Textus in libros et capita distinguatur, sic instituetur Partitio, idque in Tabulis Analyticis ut libris et capitibus sit accommodata.

III. Praecepta a Commentariis et Quaestionibus accurate distinguantur. Quod Amplificationes sunt Explicationibus et Probationibus, id sunt Commentarii Praeceptis: proinde, ut illae in Analysi Thematica et Problematica, sic isti in Methodica, aut amputentur prorsus, aut caute separentur ab ipsis Praeceptis.

IV. Connectiones partium notentur. In iis enim potissimum vis Methodi posita est; nec aliter constabit, quomodo partes Tractationis inter se cohaereant.

§. 8. Materia practicandi. Exempla singularum Specierum Resolutionis nimis longum esset hic subjicere. Eorum loco Sylvulam Textuum exhibeo, quibus resolvendis exercere se poterint, qui volent. Sunto ergo Exempla.

I. Textus Thematici.

i. Acroamatici. Libri quarti Ethicorum Aristotelis tria prima capita, ubi Thema simplex tractatur, Liberalitas.

ii. Exoterici. Dialogus Ciceronis de Amicitia, ubi tractatur Thema simplex, Amicitia.

II. Textus Problematici.

i. Acroamatici. 1°. Caput octavum libri primi Physicorum,

ubi tractatur Problema, ' An Natura agat propter finem.' 2°. Liber Zabarellae de quarta Figura, in quo agitatur Quaestio, ' An detur quarta Syllogismorum Figura.'

ii. Exoterici. 1°. Dialogus Ciceronis de Senectute, ubi disputatur, ' An Senectus sit misera.' 2°. Liber Senecae de Constantia Sapientis, ubi disputatur, ' An in Sapientem cadat injuria.' Textus brevioris exempla possunt esse singula Paradoxa Ciceronis.

III. Textus Mixti.

i°. Acroamatici. Tractatus Aristotelis de loco lib. 4. Physicorum, in quo et Loci natura Thematice explicatur, et Quaestiones nonnullae de eodem discutiuntur Problematice.

ii°. Exoterici. Senecae liber primus de Ira, in quo Ira Thematice explicatur per Subjectum, Causam Efficientem, Objectum, Effecta ; aliquot etiam Quaestionum circa illam materiam agitatione interserta. Concionum sacrarum, quae in Templis habentur, pleraeque sunt mixti Tractatus ex Thematibus et Problematibus. Explicationes enim singularum vocum, aut partium in Textu aliquo Biblico Tractationes Thematicae; Propositiones vero Doctrinales, quas ex partibus eruunt et rationibus firmant, cum Corollariorum, quos Usus vocant, deductione, Tractationes Problematicae. Utinam in istiusmodi Concionum Logica Analysi juvenes se assidue exercerent! ingens inde brevi sensuri incrementum quum pietatis, tum artis.

IV. Textus Systematici:

i. Disciplinae Contemplatricis. 1°. Integrae, Aristotelis universa Opera Physica. 2°. Partialis, Libri Aristotelis de Coelo: ejusdem de Anima.

ii. Disciplinae Operatricis. 1°. Integrae, Ethica Aristotelis. 2°. Partialis, Pars aliqua hujus Compendii, puta secundus ejus Liber; vel Tractatus de Demonstratione in tertio Libro a cap. 11. ad cap. 16. inclusive.

Subtituli Capitis Quinti.

1. De Analysi in genere.
2. De Praecognitis circa Textum.
3. De Simplici Analysi Propositionum.
4. De Simplici Analysi Syllogismorum.
5. De Analysi Thematica.
6. De Analysi Problematica.
7. De Analysi Mixta.
8. De Analysi Methodica.

APPENDIX POSTERIOR

MISCELLA.

CAP. I.

De Quinque Habitibus Mentis.

§. 1. Summa hujus Appendicis.

APPENDICEM hanc, Miscella quaedam generalia complectentem, (illa quidem pleraque non proprie Logica, sed quae tamen juvenibus studiosis speremus fore nec inutilia prorsus, nec ingrata) visum fuit praesenti opusculo comitem adjungere, velut supernumerarium quoddam Ἐπίμετρον, et reliqui operis Corollarium. In qua quatuor ista totidem capitibus adumbranda suscepi, sed breviter. 1°. Numerum et Naturam Habituum Mentis. 2°. Disciplinarum Universum Circulum. 3°. De Adornandis Locis Communibus Consilium. 4. Historiam Logicae.

§. 2. Communia de Habitibus Mentis.

Nulla potest Tractatio rite institui, nisi ad propriam suam Disciplinam revocetur; nec Disciplinae dextre distingui ab invicem, nisi prius constet ad quem Habitum mentis quaeque sit referenda. Est autem Habitus mentis, Qualitas multis actionibus acquisita, per quam Intellectus proxime disponitur ad assentiendum alicui veritati infallibiliter. Excluduntur ergo per istam Definitionem, 1°. Habitus infusi, ut Fides Divina: quia non acquiruntur multis actionibus. 2°. Habitus morales, ut Virtutes et Vitia: quia eorum Subjectum est Facultas Volitiva, non Intellectiva: Objectum formale, Bonum et Malum, non Verum et Falsum; Propria Operatio, Electio aut Fuga, non Assensus et Dissensus. 3°. Habitus vitiosus, * ut Error: quia per eum mens assentit falsitati, non veritati. 4°. Habitus

* In the latest Editions, ' Habitus vitiosi.'

indifferentes ad verum et falsum; ut Opinio, Suspicio, Fides Humana: quia assensus, quem isti pariunt in mente, non est infallibilis; ut cui potest subesse falsum. Habitus distinguuntur invicem per suos Actus; Actus vero per Objecta. *

§. 3. Habituum Numerus. Istis exclusis, numerus Habituum mentis est praecise quinarius, prout eorum species enumerantur ab Aristotele, lib. vi. Ethic. cap. 3: scilicet Intellectus Principiorum, Scientia, Sapientia, Prudentia, et Ars. Quorum Intellectus est circa Principia; reliquae circa Conclusiones; sed Scientia et Sapientia circa Conclusiones in Materia Speculabili, Prudentia vero et Ars in Materia Operabili. De singularum natura et proprietatibus dicendum ordine.

§. 4. Intellectus. Intellectus est Habitus quo mens inclinatur ad assentiendum firmiter et immediate Principiis immediatis. Actus Intellectus proprius est Assensus Immediatus; et Objectum proprium, Principium Immediatum. Sicut enim id in quod tendit Intellectus est veritas immediata, immedietate scilicet causae, (de qua vide lib. iii. Compend. cap. 12. paragr. 11.) sic actus per quem tendit in ipsum, est assensus immediatus propter evidentiam in re ipsa sine aliquo discursu. Hinc fit ut ex omnibus Habitibus mentis iste facillime eliciat suum actum: dictus propterea, nomine ipsius facultatis translato in Habitum ejus, Aristoteli Νοῦς: Latinis vel simpliciter Intellectus, vel adjecto, distinctionis ergo, proprio ejus Objecto, Intellectus Principiorum. Quum autem tria sint quae promiscue passim Intellectus nomen sortiuntur, ipsa nimirum Potentia intellectiva, Actus intelligendi, et praesens Habitus, poterint tria haec commodissimis appellationibus sic distingui, si Potentia Intellectus vocetur, Actus Intellectio, Habitus Intelligentia.

§. 5. Species ejus. Principia immediata alia sunt θεωρητικά, quae cognoscitiva, alia πρακτικά, quae activa, alia ποιητικά quae factiva Latine verti possunt. Ex qua Principiorum diversitate totidem oriuntur species Intelligentiae. Intelligentia Theoretica, quae et κατ' ἐξοχήν simpliciter Intellectus Principiorum dicitur, versatur circa Principia sciendi, quale est illud Metaphysicum, 'Impossibile est idem esse et non esse.' Intelligentia Practica, quae et Synteresis dicitur, quasi conservatrix Legis Naturae, versatur circa principia Agendi: quale est illud Ethicum,

* Compare Sermon i. ad Aulam, §. 4.

'Quod tibi fieri non vis, alteri ne feceris.' Intelligentia Poetica (quam Alstedius, quod novo sed nimis affectato vocabulo Intellectum Organico-Mechanicum primus nominaverit, non est quod glorietur) versatur circa Principia Efficiendi: quale est illud Logicum, 'Ex veris nil nisi verum sequitur.' Sed istae omnes species conveniunt in una communi ratione univoca, secundum quam formaliter distinguuntur a reliquis quatuor speciebus Habitus, ut una tantum species ejus.

§. 6. Scientia.

Scientia est Habitus quo mens inclinatur ad assentiendum firmiter veritati necessariae, propter evidentiam quam habet in suis causis proximis. Objectum Scientiae est Veritas Necessaria, necessitate scilicet non solum praedicationis in se tota, sed etiam existentiae ex parte Subjecti, unde nec Singularia, nec Entia per accidens, nec Contingentia possunt cadere sub Scientiam; et per hoc distinguitur Scientia ab Artibus et Prudentiis, quarum Subjecta non habent esse per se, sed solum per operationem nostram. Proprius ejus Actus est assensus certus propter evidentiam causae proximae; et per hoc distinguitur a Sapientia, ut mox videbitur. De duplici certitudine talis assensus vide lib. iii. Compend. cap. 11. paragr. 2.

§. 7. Sapientia.

Sapientia est Habitus quo mens inclinatur ad assentiendum firmiter Conclusioni necessariae, propter evidentiam quam habet in suis causis, primis et supremis. Objectum Sapientiae idem quod Scientiae: nisi quod restrictius sit propter quasdam requisitas conditiones mox declarandas. Proprius ejus Actus est assensus certus propter evidentiam causae universalissimae et primae. Aristoteles, lib. i. Metaphys. cap. 2, ponit sex proprietates Sapientiae, quae omnes Metaphysicae Scientiae conveniunt.

1. Versari circa omnia. Non secundum proprias rationes, sed secundum rationes communes omnibus, in quantum sunt Entia.

2. Versari circa difficillima. Universalissima scilicet et a vulgi cognitione remotissima, qui vix ultra sensum sapiunt.

3. Versari circa certissima et evidentissima. Non contradicit hoc superiori: immo vero nititur eodem fundamento; nam certiora sunt et evidentiora natura, quae sunt propinquiora primis principiis, qualia sunt universaliora.

4. Aptissimam esse ad docendum. Non quod tradat modum

docendi, sed quod causas maxime cognoscat ex quibus maxime docetur.

5. Maxime esse expetendam, et per se. Per se quidem, quia Habitus est Theoreticus; maxime vero, quia inter Theoreticos dignissimus.

6. Praeesse reliquis Disciplinis, ex qua scilicet reliquae habent probare sua Principia.

Ex istis proprietatibus patet Sapientiam esse Habitum non aggregatum ex Intellectu et Scientia, quod nonnulli docuerunt, sed ab utraque per propriam suam rationem formaliter et specifice distinctum.

§. 8. Prudentia. Prudentia est Habitus recta cum ratione Activus: sive est Habitus quo mens inclinatur ad assentiendum firmiter Veritati practicae ex principiis practicis. Diciturque Prudentia Intellectualis, ad differentiam Prudentiae Moralis: quarum Moralis est in voluntate et appetitu, Intellectualis vero in Intellectu Practico; etsi utraque praxin respiciat et circa res agibiles versetur. A reliquis vero Intellectualibus distinguitur Prudentia per Objectum suum proprium, quod est Veritas circa agibilia.

§. 9. Ars. Ars est Habitus recta cum ratione Effectivus: sive, est Habitus quo mens inclinatur ad assentiendum firmiter Veritati poeticae ex principiis poeticis. Objectum ejus proprium est Veritas Poetica, h. e. Conclusio circa effectibilia. Ars interna est, vel externa. Interna, qua Intellectus dirigit semet ipsum ad aliquid efficiendum circa voces aut res in ipso conceptas: Externa, qua Intellectus dirigit organa corporea ad aliquid efficiendum circa materiam ad extra. Hanc aliqui, discriminis ergo, Mechanicam dixerunt, et priorem illam Organicam.

§. 10. Fides Divina. Est quidem praeter dictas et alia etiam species Habitus, quae Fides Divina dicitur. Sed ea est toto genere diversa ab illis quinque. Nam illae sunt acquisitae, et suo quodam modo naturales, in quantum sunt ab homine comparabiles per solum exercitium virium naturalium. Fides vero Divina non habetur nisi per Infusionem Supernaturalem et Divinam; unde et Habitus infusus dicitur, et supernaturalis. Estque Habitus, quo mens inclinatur ad assentiendum firmiter Veritati inevidenti propter auctoritatem revelantis Dei. Objectum ejus est Veritas Inevidens; inevidentia scilicet vel materiali, quae est Terminorum, et ex parte rei creditae, vel formali saltem, quae est

Subjecti, et ex parte hominis credentis. Actus vero proprius est assensio firma tali objecto propter auctoritatem Dei revelantis. Nam et Conclusionibus de Fide assentit credens, proxime fortassis et immediate per discursum ex principiis, ultimate tamen propter solam Revelationem Divinam; in quam unam omnes tam Conclusiones quam Principia, quae sunt de Fide, finaliter resolvuntur.

§. II. Habitus imperfecti.

In praedictis Habitibus universis et Veritas est, et Infallibilitas; sed dantur alii etiam Habitus, quos tamen propter defectum alterius ex istis Aristoteles non curavit enumerare; suntque Error, Opinio, Fides humana, et Suspicio. Errori deest Veritas: reliquis Infallibilitas. Error semper de falsis est: reliquis non repugnat subesse falsum.

I. Error est Habitus, quo mens inclinatur ad assentiendum sine formidine falsitati. Objectum Erroris semper est falsum. Actus vero est assensio tali falso sine formidine: per illud distinguitur ab Habitibus dictis, per hunc a dicendis. Error errorem continuo parit; nec datur status: unde illud ex Aristotele desumptum, 'Uno absurdo dato mille sequuntur;' et illud aliunde satis tritum, 'Erranti nullus terminus.'*

II. Opinio est Habitus quo mens inclinatur ad assentiendum cum formidine alicui Propositioni, propter probabilitatem quam videtur habere. Objectum Opinionis est Propositio probabilis, saltem ad hominem, sive sit in se vera, sive non. Propositio autem redditur probabilis alicui, vel ratione Medii, quum scilicet infertur ex Medio probabili, et hoc facit Opinionem Mediatam; vel ratione Terminorum, quum scilicet mens prona est ad assentiendum ei etiam sine Medio, auditis tantum Terminis: ut, 'Quod omnes parentes diligant liberos;' et hoc facit Opinionem Immediatam. Actus proprius est assensus tali Propositioni cum formidine Oppositi. Opinio et Scientia ejusdem non possunt simul esse in eodem; possunt tamen in diversis.

III. Fides humana est Habitus quo mens inclinatur ad assentiendum cum formidine alicui Propositioni propter auctoritatem humanam: Objectum Fidei humanae est Propositio seu vera, seu falsa, proposita ab homine fide digno. Actus ejus est assensio tali Propositioni propter auctoritatem proponentis, cum formidine Oppositi.

* Compare Vol. ii. p. xi.

IV. Suspicio, sive Dubitatio, est Habitus quo mens inclinatur ad assensum indeterminatum circa aliquam Propositionem. In reliquis Habitibus mens amplectitur alteram partem contradictionis determinate, cum vel sine formidine alterius; ast in Dubitatione, sive Suspicione, (istas enim non distinguo specifice, quae vix differunt omnino, nisi forte secundum gradum, aut saltem Objecto partiali,) mens indeterminate se habet ad utramque, quandoque propensior in alteram, sed valde leviter, et sine notabili aliqua inclinatione.

§. 12. Habitus Mixtus.

Praedicti Habitus omnes Simplices sunt: quibus accenset Mistos ex Theoreticis et Practicis duos, Naturalem unum, Philosophiam, alterum Supernaturalem, Theologiam, Alstedius, lib. ii. Praecog. Philosoph. cap. 18. Perperam. Nam, primo, non potest ex pluribus simplicibus specifice distinctis resultare aliquod mixtum specifice ab illis distinctum. Secundo, multo minus mixtus Habitus ex Theoretico et Practico; sic enim idem Habitus, qui ordinatur ad solam Contemplationem, ordinaretur etiam ad operationem, quod implicat. Tertio, Simplicibus Habitibus contradistinguuntur quidem Habitus, non Mixti, sed Aggregati: quales sunt singulae Disciplinae, de quibus mox in capite proximo, inque his sacra Theologia; Philosophia vero ipsa est aggregata ex pluribus Disciplinis, sicut quaelibet Disciplina aggregata est ex pluribus Habitibus. Sed ista satis de Habitibus; de quorum numero et distinctione ita accurate disputavit Aristoteles, ut sit omnino defendendus, non tantum excusandus, saltem non exagitandus.

Subtituli Capitis Primi.

1. De Definitione Habitus mentis.
2. De Distinctione Habituum per Actus et Objecta.
3. De Numero Habituum mentis.
4. De Intelligentia Principiorum in genere.
5. De Intelligentia Theoretica.
6. De Synteresi.
7. De Intelligentia Poetica.
8. De Scientia.
9. De Sapientia.
10. De Prudentia.
11. De Arte.
12. De Fide Divina.

13. De Errore.
14. De Opinione.
15. De Fide Humana.
16. De Dubitatione et Suspicione.
17. De Habitibus Mixtis et Aggregatis.*

CAP. II.

De Circulo Disciplinarum.

§. 1. Encyclopaedia.

Ex multis Simplicibus Habitibus circa varias Conclusiones quae quidem ad unum aliquod Subjectum vel Finem principalem pertinent, oritur Habitus aggregatus, quae Disciplina dicitur. Disciplinae singulae nomen induunt eorum Habituum ex quorum complexione oriuntur: ut Disciplina quae est de Corpore Naturali Scientia dicitur, quia complectitur particulares Scientias multarum Conclusionum, quae sunt de Corpore Naturali ut de principali subjecto, aut ad ipsum referuntur. Disciplinarum communissima divisio est in Theoreticas, sive Contemplatrices, quarum finis est Contemplatio sui Subjecti; et Practicas late, sive Operatrices, quarum finis est aliqua Operatio nostra, Actio scilicet vel Effectio. Universitatem Disciplinarum τὸν κύκλον vocant, sive τὰς ἐν κύκλῳ παιδείας, quasi Circulum quendam et Orbem omnia scitu digna intra suum ambitum continentem, Encyclopaediam.

§. 2. Disciplinae Instrumentales.

Disciplinas Mechanicas et Sellularias, quas docuit 'Magister artis Venter,'† ut animo liberali indignas, ad eos relegamus qui lucrum ex arte quaerunt, non animi fructum. Liberales Disciplinae aut Instrumentales sunt, aut Architectonicae. Keckermannus Directrices, et Objectivas vocat: Veteres προπαιδείαν, παιδείαν: poteris, si voles, Serviles, et Regias. Serviles, sive Instrumentales sunt Grammatica, Logica, Rhetorica: quas Scholastici partem Philosophiae Sermocinalem, vel Rationalem faciunt, quod in sermone aut ratione recte instituendis versentur. Barbari Trivium vocant, nimirum, quod sint tres ex septem illis quas vocant Artes liberales: sicut quatuor reliquas ob eandem rationem Quadrivium. Ex his Logica rationem dirigit, et ordinatur ad intellectum perficiendum: Grammatica vocem, et ordinatur ad formandum sermonem: Rhetorica

* In the First and Second Editions, 'An detur Habitus Mixtus ex Theoreticis et Practicis?'

† Magister artis ingenique largiter Venter.
Persius, Prolog. 10.

utramque suo modo, magis tamen vocem, et ordinatur ad movendum affectus. Istis aliqui addunt Mnemonicam, quae scilicet Memoriam haud aliter juvet quam Logica Mentem; sed vereor, ut sit illa Mnemonica Impostura magis quam Ars, siquidem tradatur aliqua, quae sit ab ea Methodo distincta, quae in Logica docetur. Instrumentales istae sunt omnes Operatrices per Effectionem, et proinde sunt in genere Artium.

§. 3. Physica et Metaphysica.

Disciplinae Regiae sive Architectonicae, quibus Instrumentales inserviunt, sunt partim Philosophia, partim Professio, Philosophia superior. Philosophia est Disciplina ex Scientiis et Prudentiis aggregata. Scientiae Philosophicae sunt tres, Physica, Metaphysica, Mathematica. Quarum Physica est de rebus immersis in materia sensibili. Mathematica et Metaphysica de rebus abstractis ab ea; sed Mathematica de abstractis ratione tantum, non autem re.* Metaphysica de abstractis, partim re, partim per indifferentiam. Physica est una tantum Scientia, cujus Subjectum est Corpus Naturale. Metaphysica est una tantum Scientia, vel potius Sapientia, cujus Subjectum est Ens qua Ens.

§. 4. Mathematicae Purae.

Mathematicarum appellatione variae Disciplinae veniunt intelligendae, sed quae sunt omnes de Quantitate secundum rationem abstracta a Materia sensibili. Abstractio autem talis vel est pura, sine omni concretione cum Materia, vel impura, quae patitur aliqualem cum ipsa concretionem: unde Mathematicae aliae sunt Purae, aliae Mixtae. Purae sunt, quae considerant Quantitatem pure abstractam a Materia; Mixtae, quae considerant Quantitatem abstractam quidem plurima ex parte a Materia, cum aliquali tamen concretione: unde nonnulli Mathematicas Puras, Abstractas dixerunt, Mixtas, Concretas. Purae, sive Abstractae, sunt duae; Arithmetica, et Geometria: quarum Arithmetica considerat Quantitatem Discretam, habetque pro subjecto Numerum sive Multitudinem; Geometria vero considerat Quantitatem Continuam, habetque pro subjecto Mensuram, sive Magnitudinem.

§. 5. Mathematicae Mixtae.

Mathematicae Mixtae sive Concretae, quodam medio modo se habent inter Scientias Naturales et pure Mathematicas: *μέσαι* propterea dictae Peripateticis, quasi Scientiae Mediae,

* In some of the latest Editions this was altered to 'Mathematica de rebus abstractis ratione tantum, non autem re.'

nec scilicet pure Naturales, nec pure Mathematicae: Mathematicis tamen potius accensendae quam Naturalibus, quia Abstractio in ipsis praevalet Concretioni. Sunt autem Mathematicae Mediae Cosmographia, Optica, et Musica; quarum Cosmographia et Optica considerant Magnitudinem, et subordinantur Geometriae; Musica vero Numerum considerat, et subordinatur Arithmeticae. Cosmographia considerat Quantitatem aliqualiter concretam Materiali Corpore: Optica et Musica Materiali Qualitate; Optica scilicet Visibili, Musica Audibili. Cosmographia considerat Mensuram in toto Mundo et partibus ejus; cui subordinantur Astronomia, de Mensura in Orbe Coelesti; et Geographia, de Mensura in Orbe Terrae. Optica, seu Perspectiva, considerat Mensuram ut est in Luce et Colore. Musica denique Numerum considerat ut in sono est: h. e. Numerum sonorum.

§. 6. Mathematicae Practicae.

Mathematicae Disciplinae Theoreticae sunt omnes; sed tamen illis accidit indirecte Praxis, non ut Finis per se, sed ut Utilitas emergens. Hinc aliquae artes vere Mechanicae, propter tamen principia Mathematica in quibus fundantur, et utilitatem insignem, quam eorum praxis a posteriori praestat studio et profectui Mathematicarum Disciplinarum, et ipsae etiam Mathematicarum appellatione frequenter censentur, nec indignae aestimantur in quarum studio liberalia ingenia operam nonnullam collocent. Quales sunt prae caeteris, 1°. Geodaetica, de mensurandis quibuscunque corporum dimensionibus. 2°. Statica, de ratione ponderum. 3°. Nautica, de arte navigandi. 4°. Pictura, de ratione exprimendi figuras hominum, rerum, regionum, &c. 5°. Architectura, de ratione fabricandi omne genus aedificii.*

§. 7. Disciplinae Morales.

Prudentiae Philosophicae, aut sunt κυρίως et primario sic dictae, et sunt Ethica, Oeconomica, Politica; aut secundario, et sunt Historica et Poetica. Illae Prudentiae Methodicae dici possunt, istae Exemplares. Ethica est Prudentia de moribus, et officiis in vita communi. Oeconomica est Prudentia de moribus, et officiis in Familia. Politica est Prudentia de moribus, et officiis in Civitate vel Republica. Nec est quod quis addat Prudentiam Ecclesiasticam, Scholasticam, &c; istae enim sunt species Politicae, sicut Ecclesia, Academia, &c, sunt species Reipublicae.

* In the First and Second Editions, 'aedificia.'

§. 8. Historica et Poetica.

Prudentiae Exemplares sunt Historica et Poetica: quarum Historica tradit Methodum Exemplorum, Gestorum et Realium; Poetica, Fictorum et Idealium. Ut enim Historia narrat res gestas a veris personis, sic Poesis narrat res geri solitas in vita communi sub fictis personis, ita ut Poesis nihil aliud esse videatur quam Historia Idealis. Historicae inserviunt prae reliquis Chronologia et Chorographia, scilicet ut famulae, non ut partes, nam Chronologia Astronomiae pars est, et Chorographia Geographiae. Poeticae vero potissimum inservit Ars versificatoria, quae pars est Artis Grammaticae.

§. 9. Medicina et Jurisprudentia.

Professiones seu Facultates Philosophia superiores, quibus, ratione usus, Disciplinae Philosophicae velut ancillantur, sunt tres illae supremae, Medicina, Jurisprudentia, Theologia. Medicina et Jurisprudentia facile Theologiae dant primas: sed neutra alteri concesserit lubens. Aemulae facultates utraeque, quia utraeque summae; quarum Medicina tendit in bonum corporis humani Naturalis, Jurisprudentia in bonum corporis Politici. Et Medicinae quidem artes fere omnes manuales aliquo modo subserviunt, ut quarum pleraeque ad curam humani corporis, qua propinquius, qua remotius, pertineant; ratione scilicet victus aut vestitus. Jurisprudentiae vero reliquae Prudentiae subjiciuntur, Politica praesertim, cujus in gratiam Magistratus et Curia et Officia publica constituta sunt. Ad Medicinam spectant Botanica, de simplicium Medicamentorum natura, viribus, et usu; Anatomica, de corporis humani fabrica et partibus; Pharmaceutica, de compositione medicamentorum: Chirurgica, de curatione partium externa; aliaeque artes nonnullae, ut partes vel species ejus. Ad Jurisprudentiam spectat Ars Notaria, aliaeque. Sed de istis satis.

§. 10. Theologia.

Sacra Theologia omnium Disciplinarum merito suprema habetur et dignissima, ut ad quam cura pertineat immortalis animae; estque methodica aggregatio plurium Principiorum et Conclusionum quae sunt de Fide Divina. Qui eam ex Sapientia, Scientia, et Prudentia volunt esse mixtum Habitum incommode sentiunt; etsi enim Sapientiae nomen propter dignitatem Theologiae tribuatur aliquando, non tamen id fit univoce; sed ut per hoc Theologia distinguatur a reliquis Prudentiis, quae sunt Morales seu Naturales, quum ipsa sit Prudentia Supernaturalis et Religiosa. Est ergo Theologia

una tantum Disciplina, atque in genere Prudentiae,* quum habeat pro fine suo Actionem, scilicet Fruitionem Dei, quo pervenitur per media activa ad Fidem, Poenitentiam, Vitae Sanctimoniam.

Subtituli Capitis Secundi.

1. De Disciplinis in genere.
2. De Encyclopaedia.
3. De Disciplinarum partitione in Mechanicas et Liberales.
4. De Instrumentalibus Disciplinis.
5. De Philosophia.
6. De Philosophia Contemplativa.
7. De Mathematicis Puris.
8. De Mathematicis Mixtis.
9. De Mathematicis Practicis.
10. De Philosophia Morali.
11. De Historica et Poetica.
12. De tribus Professionibus supremis.
13. De Ordine Disciplinarum inter se, et de ratione studii recte instituenda.†

CAP. III.

De Colligendis Locis Communibus.

§. 1. Locorum Communium Utilitas.

Loci Communes sunt Tituli ad quos omnia, quae inter legendum aut meditandum utilia occurrunt, velut ad quasdam classes revocantur, inde quoties facto est usus depromenda. Loci Communes sunt memoriae et necessarium simul et firmissimum subsidium, habentque alias fructum ingentem, quem experiare facilius quam eloquare.

§. 2. Adversariae Collectionis Modus primus.

Locorum Communium Collectio vel Adversaria est vel Methodica. Adversaria Collectio est, qua ut quaeque prius posteriusve occurrunt ita in libris notantur, neglecto naturali ordine rerum ipsarum. Ejusmodi Adversariae Collectionis triplicem fere rationem est observare.

I. Quum diversae materiae a principio libri continuo sibi subnectuntur, nullo relicto spatio chartae purae inter ipsas,

* 'Prudentiae.' So in the first Six Editions. In some of the later, 'Prudentia.'

† This last Question was added in the Third Edition.

nec servato ordine vel saltem Alphabetico; sed annotatis tantum in margine ad oram singularum materiarum Titulis ad quos ipsae pertinent, et instituto tandem seorsim Indice Alphabetico, qui ostendat qua in pagina quidque reperiatur; estque modus omnium confusissimus.

§. 3. Modus secundus.

II. Quum singulis Alphabeti literis certus paginarum numerus destinatur, sed res ipsae confuse scribuntur, nisi quod quaeque referatur ad literam initialem sui Tituli, ut Avaritia ad A, Suspicio ad S, annotato in margine peculiari ejus Titulo, una cum notis numerorum ordinem Tituli indicantibus; ne sit necesse eundem Titulum margini saepius inscribere, si saepius occurrat: v. g. si in Alphabeto literae A sexto loco aliquid occurrat de Avaritia, vicesimo fortasse de* Astutia, &c, res ipsas ubi descripseris, scribe in margine Titulos cum numeris sic, 6. Avaritia. 20. Astutia. Inde si quid denuo occurrat de Avaritia aut Astutia notandum, percurre Titulos in margine, reperiesque Avaritiam sub numero 6, Astutiam sub numero 20, collocari. Noli ergo Margini denuo Avaritiam aut Astutiam inscribere, sed numerorum tantum notas, 6, aut 20. Sed et hic modus est admodum confusus.

§. 4. Modus tertius.

III. Quum singulis Titulis singulae paginae destinantur, vel secundum Alphabeti ordinem, qui mos est plurimorum, vel, quod est aliquanto consultius, eo ordine, quo quique occurrerint: facto seorsim Indice Alphabetico Titulorum, ut in primo modo, adscriptisque margini Subtitulis cum notis numerorum ea ratione, qua de Titulis dictum est in secundo modo: v. g. si inter legendum quod primum notatu dignum occurrerit sit de Voluptate, proximum de Anima, &c, esto Voluptas Titulus primae paginae, Anima secundae, &c. Est hic modus longe optimus omnium eorum qui sunt Collectionis Adversariae.

§. 5. Usus Adversariorum.

Collectio Adversaria, etsi methodo careat et arte, habet tamen suum usum paene necessarium; inservit enim partim Praeparationi, partim Compendio. Praeparationi quidem, ut scilicet juvenes non interea patiantur lectionem suam perire, plurimaque notatu digna labi e manibus, dum sunt adhuc imparati a methodo accuratiori, qua lecta auditaque commodius digerant; Compendio vero, ne qui peculiari cuiquam Professioni studia sua dicarunt cogantur plurimum temporis in rebus

* 'fortasse de.' In some of the latest Editions, 'fortasse aliquid de.'

suis studiis multum alienis collocare, si curent in singulis Disciplinis esse accurate Methodici. Logica quidem, quia est ea Ars omnium Disciplinarum instrumentum, e re fuerit studiosorum omnium methodice collegisse: ut etiam cujusvis studiosi Locos Communes in ea facultate cui nomen suum dedit, illisque Disciplinis quae cum ea sunt conjunctiores; in reliquis vero poterit Adversaria Locorum collectione contentus esse. Quorsum enim aut Medicus Moralia, aut Jurisconsultus Mathematica nimis anxie sectaretur?

§. 6. Collectio Methodica Popularis.

Collectio Methodica Locorum Communium est, in qua relucet aliqua methodicae dispositionis ratio. Estque ea rursum vel Popularis vel Accurata. Popularem dico, in qua servatur Methodi ratio minus accurata: hujus varii sunt modi. Alii enim secundum tabulas decem Praedicamentorum Locos disponunt, alii omnia ad Praecepta Decalogi referunt, aliique aliter pro suo quisque ingenio et judicio. Sed angustiores sunt omnes isti modi quam ut universa complectantur, et turbatiores quam ut satis distincte.

§. 7. Collectio Methodica Accurata.

Collectio Methodica Accurata est in qua Tituli Locorum disponuntur accurate secundum propriam Methodum uniuscujusque Disciplinae. In quem finem suadent nonnulli Auctoris alicujus opus methodicum, quale scilicet ipsi maxime comprobamus, nobis ob oculos ponere, ejusque vestigia sequi, singulorum capitum Titulos in libris nostris ordine describentes, paginasque aliquam-multas singulis Titulis relinquentes, ut et Subtitulis pariter suo ordine spatia majora vel minora, pro ratione ipsarum materiarum.

§. 8. Consilium Auctoris.

Bene quidem illi, nec reprehendo. Caeterum quandoquidem Collectio Locorum Communium non est ipsa rerum tractatio, sed apparatus ad ipsam, sive congestio rerum tractandarum, et Methodus accurata in disponendo quidem necessaria est, in colligendo non item, quid ipse sentiam hac in re utilissimum, si non ingratum fuerit, bone Lector, paucis accipe.

I. Initio libri Tabula Methodica, quae Generales tantum Titulos complectatur, una aut altera pagina describatur. Illa enim totius Disciplinae fabricam et methodum una quasi synopsi semper repraesentabit.

II. Titulis singulis, eo ordine quo describuntur in Tabula, Subtituli sui subjiciantur. Sed Tituli vel rubrica vel majus-

cula characterum forma, vel alia aliqua insigni nota a Subtitulis distinguantur.

III. Subtitulis singulis numerorum notae praeficiantur, relinquaturque spatiolum ad finem lineae, in quo annotari possit peculiaris pagina libri nostri, in qua aliquid pertinens ad talem vel talem Subtitulum disponitur. Relinqui debet etiam spatium sex aut septem linearum post Subtitulos singulorum Titulorum, in quibus describantur, si forte alii aliqui Subtituli inter legendum nobis occurrant, praeter eos quos hactenus descripsimus.

IV. Singulis Subtitulis pagina una relinquatur, prout res notandae occurrerint. Methodus, si sit in Tabula Generali accurata, et in Speciali Indice Subtitulorum mediocris, non est exigenda in ipso libro. Sed ut materia aliqua prima occurrerit, ita Subtitulo ad quem illa materia pertinet prima pagina detur, secunda secundo, et deinceps : numerus tantum paginae adscribatur suo loco in Indice Subtitulorum.

§. 9. Praxis hujus consilii.

Exemplum paene exhibuimus in hoc Compendio Logicae, cujus singula Capita possunt esse singuli Tituli Locorum Communium in hac Disciplina, Quaestiones vero capitibus subjectae singuli Subtituli. Spatium reliquimus post singula capita, cui inserantur et aliae Quaestiones sive Subtituli, siqui alibi occurrant, ad materiam illius capitis spectantia. Spatiolum etiam reliquimus in fine lineae post singulas quaestiones, una cum litera p,* quae paginam significat; eo consilio ut juvenes, appositis ad literam numerorum figuris, peculiares paginas indicent suorum librorum, in quibus reperiuntur materiae ad dictos Subtitulos sive Quaestiones pertinentes. Si quis velit colligere Locos communes Logicos, Index Capitum et Subindices Quaestionum praesentis Compendii possunt esse ei pro Indice. In reliquis etiam Disciplinis Indices istiusmodi in suum usum concinnabit, quos praefiget libris suis Locorum Communium pro illis Disciplinis.

§. 10. Locorum adornatio.

Loci Communes sic instituti adornandi sunt diligenter. Si quid lectio, auditio, meditatio, suggesserit, quod memoria dignum censeatur, illud in Locis Communibus, ut mella apes in favis, studiose collocabis; diemque deperditum duces, in quo

* This insertion of the letter p was not continued beyond the Third Edition.

non est aliquid in Locos Communes relatum. Sententias auctorum breves, illustres, et nervosas, Voces artis et rerum appellationes, Praecepta Disciplinarum, Vocum distinctiones, aliaque similia, ipsius auctoris verbis et αὐτολέξει consignabis, adjecto ad finem aut in margine, libro, capite, sectione, pagina, ubi illa reperiuntur. Caetera tuis verbis notabis. Si quid propria meditatione consecutus fueris quod sit illustre, peculiari aliqua nota id ab alienis distingues. Si materiam alicujus Tituli aut Subtituli reperies ubivis ab aliquo fusius tractari, non erit necesse ex auctore quidquam transcribere: satis erit locum ipsum, ut prius, indicasse.

Subtituli Capitis Tertii.

1. De Utilitate Locorum Communium.
2. De Locis Adversariis.
3. De Locis Methodicis.
4. De Locis Communibus commodissime instituendis.
5. De Locis Adornandis.

CAP. IV.

De Historia Logicae.

§. 1. Logici ante Aristotelem.

Logicae Naturalis usum ante Aristotelem plurimi exercuerunt; nec enim aliter quidquam potuerunt in aliis facultatibus cum laude commentari. In ipsa etiam Arte aliquid ausi sunt e veteribus Pythagoras, Parmenides, Archytas Tarentinus, Zeno, Socrates, Plato, Xenocrates, Chrysippus, aliique ex Stoicis et Academicis. Sed Stoicorum Logica non aliud quidquam fuit quam confusum quoddam Chaos praeceptorum, sive potius exemplorum de Captionibus Sophisticis, aliisque ad ostentationem magis comparatis quam ad usum: unde illa monstra argumentationum profluxere, Antistrophon, Crocodilites, Utis,* &c. Academicorum vero Logica, in quibus Plato familiam ducit, multo illa utilior fuit quidem, et magis seria; sed tamen nihil ordinate docet, aut acroamatice; praecepta tantum obiter immiscet exoterice, et in forma dialogorum. Primus mortalium Aristoteles et Logicae finem certum constituit, et praecepta in ordinem redegit, et singulari artificio integrae Artis

* i. e. Οὔτις, See Mansel's Artis Logicae Rudimenta, p. 152.

methodum contexuit, rejectis heterogeneis, et exotericis, et inanibus subtilitatibus, ita ut Logicae Inventor optimo jure dici mereatur.

§. 2. Post Aristotelem ad Scholasticos.

Post Aristotelem deferbuit nonnihil Peripateticae doctrinae studium. Succedentibus enim saeculis, Oratoriis magis quam Philosophicis, Logica a fine suo proprio et genuino, quae contemplatio est et cognitio rerum, inflexa est propemodum omnis ad usum forensem, a docendo ad movendum, ab instruendo intellectum ad mulcendum affectus. Sic Cicero, et Ecclesiae Doctores Graeci Latinique, Augustinus, Hieronymus, Chrysostomus, alii.* Non defuere tamen, qui et illis saeculis libros Aristotelis Logicos commentariis illustrarent, aut ipsa aliquid in re Logica tentarent, Graeci praesertim, Porphyrius, Aphrodiseus, Simplicius, Ammonius, Themistius, Philoponus; et duo summi Arabes, Avicenna, et Averroes, sub quibus potissimum Logica Peripatetica neglecta jamdiu vires pristinas colligere et reflorescere coepit denuo.

§. 3. Scholastica.

Insequutum est brevi Saeculum Scholasticum, in quo Logica et Philosophia Peripatetica a plurimis fuit illustrata, stylo quidem ineleganti nec elaborato, sed quem abunde compensavit admirabilis judicii profunditas, et in rebus perscrutandis omnino felix subtilitas. Post Alexandrum ab Ales, Anglum, qui Pater Scholasticorum habetur, Logicalia scripserunt Albertus Magnus, Thomas,* Scotus, Burlaeus, Occam, &c. Qui hos secuti in varias postea sectas sunt divisi, dum alii Scotistae, alii Thomistae, Nominales alii, alii Reales dici voluerunt. Sed Scholasticis istis praesertim vetustioribus (degeneres enim illi qui in Summulis et Sophistria omne aevum ineptierunt, indigni sunt qui locum inter Logicos sortiantur) tantum debet Logica, quantum fere aliis hominibus nullis. Sane illud optandum fuisset, ut non heterogenea saepius infarsissent, et Quaestiones Theologicas, Physicas, Metaphysicas, in Logica determinandas proposuissent.

§. 4. Quorundam Scholasticorum Cognomenta.

Scholasticorum plerisque, qui reconditioris subtilitatis aut judicii habebantur, cognomina quaedam indita sunt a discipulis suis, quae, quoniam celebria sunt in Scholis, facturi videbamur

* 'alii.' In the Editions subsequent to the Third, 'aliique.'

† 'Thomas.' This name was omitted in and after the Sixth Edition.

rem non ingratam si hic attexerimus, etsi non sunt omnes Logici.

1. Alexander ab Ales.	Doctor	1. Irrefragabilis.
2. S. Tho. Aquinas.*		2. Angelicus.
3. Joh. Duns Scotus.		3. Subtilis.
4. S. Bonaventura.		4. Seraphicus.
5. Henr. de Gandavo.		5. Solennis.
6. Gualterus Burlaeus.		6. Planus.
7. Willelmus Occam.		7. Invincibilis.
8. Aegidius Romanus.		8. Fundatissimus.
9. Thomas Bradwardinus.		9. Profundus.
10. Johannes de Bacone.		10. Resolutus.
11. Franciscus Maironius.		11. Illuminatus.
12. Adamus de Marisco.		12. Illustris.
13. Petrus Aureoli.		13. Facundus.
14. Johannes Bassolis.		14. Ordinatissimus.
15. Alexander Saxo.		15. Illibatus.
16. Gerardus Odonis.		16. Moralis.
17. Antonius Siretus.	Magister	17. Formalitatum.
18. Petrus Lombardus.		18. Sententiarum.
19. Petrus Comestor.		19. Historiarum.
20. Petrus Hispanus.		20. Summularum.†
21. Averroes.		21. Commentator.
22. Petrus de Abano.		22. Consiliator.
23. Suicetus.‡		23. Calculator.

* In the First Edition the second and third names were transposed.

† Petrus Hispanus, a native of Lisbon, was raised to the Papal Chair in 1276 as John XXI, and was killed in the following year by the falling in of the ceiling of a new room which he had added to his palace at Viterbo.

'His *Summulae Logicales* may be regarded as the earliest scholastic treatise on Logic which professed to be any thing more than an abridgment of, or commentary on, portions of the Organon.' 'The greater part of the Scholastic memorial verses are found for the first time in this work. Petrus Hispanus does not, however, profess to be the author of them: indeed some are noticed by his contemporary Aquinas as established mnemonics.' Mansel, Artis Logicae Rudimenta &c. pp. xxxiii, 48, second Edition.

By the 'Summularii,' of whom Sanderson makes mention once and again, e. g. pp. 49, 64, 66, were intended, it would seem, the Compilers of short Treatises, in which the knowledge of Logic was made to consist chiefly in familiarity with such artificial aids to the memory.

‡ The First and Second Editions had only twelve names in all. 6, 7, 9, 12—16, and 21—23, were added in the Third Edition.

§. 5. Lullistae. Prodiit e media Barbarie vir magna professus, Raymundus Lullius, qui opus Logicum, quod specioso titulo insignivit Artem Magnam, commentus est: cujus ope pollicetur trimestri spatio hominem quemvis vel ipsa literarum elementa nescientem, totam Encyclopaediam perdocere; idque per circulos et triangulos et literas Alphabeti sursum vorsum revolutas. Habuit et iste tamen suos assertores et sequaces, Bernhardum,* Lavinhetam, Cornelium Agrippam, Paulum Schalichium, Petrum Gregorium Tholosanum, Jordanum Brunum, et paucos alios. Sed insignem vanitatem Artis Lullinae satis luculenter ostendit Keckermannus, Tract. 2. Praecogn. Logic. cap. 2. parag. 39.

§. 6. Ramei. Pulsa tandem Barbarie, Petrus Ramus, politioris literaturae vir, ausus est, post Ludovicum Vivem, Aristotelem acrius ubique et liberius incessere, universamque Peripateticam Philosophiam exagitare. Ejus Dialectica exiguo tempore fuit apud plurimos summo in pretio, maxime Eloquentiae studiosos, idque odio Scholasticorum, quorum dictio et stylus ingrata fuerant auribus Ciceronianis. Certe illud attulit Reipublicae Logicae emolumenti industria Rami, quod excitarit bona ingenia ad Methodi rationem diligentius excolendam. Sed tamen multa sunt quae in Logica Ramea eruditis merito displicent: ut, 1°. Innovatio terminorum artis, et rejectio vocum jamdiu receptarum in Scholis Logicorum. 2°. Mutilatio Logicae multiplex, quam Ramei limitibus nimium angustis definierunt, et partibus quibusdam integris spoliarunt. 3°. Explicatio usus Logicae ex Poetarum et Oratorum scriptis, qui tamen res Logice non tractarunt, sed Exoterice. 4°. Praescriptio unicae Methodi ubique adhibendae, ejusque nimium exilis et morosae, qua Disciplinas omnes tradi volunt, per definitiones tantum et dichotomias. Sunt et alia plurima, qua vitia, qua defectus in Rameis justa reprehensione dignissima: quae accurate et graviter persecutus est Keckermannus, Tract. 2. Praecogn. Logic. cap. 4, per totum.

§. 7. Systematici. Produxit novissimum saeculum nonnullos Logicos, qui media quadam via Peripateticos inter et Rameos incedere gestierunt. Invehuntur ipsi palam in Rameos, laudant Peripateticos; sed

* 'Bernhardum.' This name was added in the Third Edition, before which they stood thus: 'Schalichium, Jordanum Brunum, Agrippam, Petrum Gregorium, Lavinhetam.'

tamen in Systematibus suis Logicis Ramei magis sunt quam Peripatetici. Nam et Terminos receptos in Peripatetica Schola immutarunt,* et luxuriant nimis in Methodo, dum sic omnia minutatim in frusta dividendo et subdividendo concidunt, ut succum rerum et substantiam interea amittant. Philippo-Ramei hi dici possunt, vel Systematici; quorum praecipuus est Keckermannus, quem insequuti non passibus aequis Timplerus, Alstedius, et alii nonnulli. Habet ille usum suum sane magnum et perutilem, sed iis qui judicio sunt maturo et probe subacto in Schola Peripatetica. Qui enim illius viri scripta cum Scholasticis, delectu facto Terminorum et Methodi, dextre conjungere poterit, is mea sententia in omni Philosophia utilissime versabitur. Optarim tamen ut minus tereretur Keckermannus in manibus juventutis, qui sunt assuefaciendi potius Terminis Peripateticis, ac Methodo simpliciori instituendi; nec tantum pollent judicio ut norint inutilia ab utilibus secernere.

Subtituli Capitis Quarti.

1. De Logica Veterum ante Aristotelem.
2. De Organo Aristotelis.
3. De Logicis post Aristotelem usque ad Scholasticos.
4. De Scholasticis.
5. De Logica Lullii.
6. De Logica Ramea.
7. De Systematicis.
8. De Praestantia Logicae Peripateticae supra Rameam et Lullisticam.

* 'et Terminos—immutarunt' omitted in Editions after the Sixth.

PHYSICAE SCIENTIAE

COMPENDIUM.

A

ROBERTO SANDERSON,

COLL. LINCOLN. IN ALMA. OXONIENSI OLIM SOCIO,

ET IN EADEM ACADEMIA S. THEOLOGIAE POSTEA PROFESSORE REGIO,

ET NUPERO LINCOLN. EPISCOPO,

Ante multos annos lucis usurae destinatum, nunc vero ex authentico Manuscripto primo impressum.

OXONIAE,

EXCUDEBAT HEN. HALL, IMPENSIS RIC. DAVIS, 1671.

ELENCHUS CAPITUM.

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PHYSICAE SCIENTIAE

COMPENDII

LIBER PRIMUS.

CAP. I.

Praecognita.

§. 1. Philosophiae Definitio.

PHILOSOPHIA late sumpta est comprehensio Disciplinarum liberalium ad veri et boni rationem quoquo modo spectantium, sive illae sunt Philosophiae proprie dictae partes, sive facultates Philosophiae superiores, sive ambarum instrumenta.

§. 2. Philosophiae Divisio.

Disciplinae instrumentales, sive administrae et directrices, sunt tres Artes, Grammatica, Logica, Rhetorica. Facultates superiores sunt tres Professiones, quas vocant cardinales, Theologia, Jurisprudentia, Medicina. Reliquae Disciplinae Philosophiam proprie dictam, velut partes, absolvunt; suntque vel Theoreticae seu Contemplativae, vel Practicae sive Activae.

Contemplativae dicuntur Scientiae, et sunt tres, Physica, Mathematica, et Metaphysica.

Activae dicuntur Prudentiae, et sunt tres, Ethica, Oeconomica, Politica.

§. 3. Ordo Disciplinarum.

Disciplinae hoc ordine addiscuntur, ab instrumentis talibus ordiendum est, inde ad speculativam Philosophiae partem progrediendum, a speculativa ad practicam, quibus superatis, ad supremas demum Facultates conscendendum.

§. 4. Scientiarum Subjecta.

Scientiae distinguuntur penes subjecta sua. Subjectum autem Physicae est conjunctum cum materia; Mathematicae, conjunctum quoad rem, sed abstractum quoad intellectum. Metaphysicae est utroque modo abstractum, cum quoad rem, tum quoad rationem: proinde Physica inter Scientias et ordine doctrinae prima est.

§. 5. Physicae Definitio. Physica, sive Naturalis Philosophia, est Scientia Corporis Naturalis, quatenus naturale est.

§. 6. Divisio. Estque duplex { Generalis. / Specialis.

Generalis tractat de Corpore Naturali in genere secundum principia sua communia, et communes affectiones, quam tradit Aristoteles in octo libris Physicae Auscultationis.

Specialis agit de Corporis Naturalis Speciebus, earumque propriis, et affectionibus propriis quas tradit Aristoteles in libris de Coelo, de Generatione, de Meteoris, de Anima, et Animalibus, Parvorum Naturalium.

Quaestiones Capitis Primi.

1. De nomine et acceptionibus Philosophiae.
2. De numero et divisionibus Scientiarum.
3. De Disciplinarum ordine.
4. De Divisione Philosophiae in Theoreticam et Practicam.
5. De Divisione Scientiarum.
6. De Ordine Scientiarum.
7. De nomine et definitione Physicae.
8. De Subjecto Physicae.
9. De methodo tradendi Physicam.
10. De Subjecto octo librorum Physicorum.

CAP. II.

De tribus Principiis rerum naturalium.

§. 1. Corpore Naturali quae considerandа. Corporis Naturalis consideranda sunt tum { Principia. / Affectiones.

Principiorum conditiones sunt, 1°. ut semper maneant: 2°. ut non fiant ex aliis, nec ipsa ex se mutuo: 3°. ut alia omnia ex illis fiant: 4°. ut sint contraria.

§. 2. Principia quot. Principia autem sunt tria, 1. Materia, 2. Forma, 3. Privatio.

Horum Forma et Privatio, sunt Principia ut contraria: Materia, ut medium sive subjectum contrariorum. Materia et Forma, sunt Principia per se, ut quae constituunt Compositum; Privatio per accidens tantum, ut quid necessarium ad ejus

Generationem. Proinde Privatio non est in coelo, sicut nec Materia et Forma, nisi analogice.

Materia est subjectum primum cujusque compositi, ex quo insito fit aliquid per se, et non per accidens, et in quod ultimo resolvitur. §. 3. Materiae Definitio.

Ejus Theoremata haec sunt,

1. Materia est cognitu difficillima: proinde non cognoscitur nisi per analogiam.

2. Materia est una numero omnium generabilium, una scilicet unitate Essentiae, non continuitate; et negative non positive. Hinc illa,

'Materia est primum individuum.'

'Materia est omnia.'

'Materia est capax omnium Formarum.'

3. Materia ex se, est potentia sine actu, actu scilicet Physico non Metaphysico: Hinc illud,

'Potentia est de essentia Materiae.'

4. Materia appetit Formam, ut perfectibile suum perfectivum. Hinc illa,

'Materia meditatur maleficum.'

'Materia est causa corruptionis in rebus.'

5. Materiae non est actio. Hinc illa,

'Materia est bruta.'

'Materia est Entium ignavissimum.'

Forma est actus primus, qui Materiae conjunctus, constituit compositum in perfecto suo esse. §. 4. Formae Definitio.

Ejus Theoremata sunt,

1. Forma dat nomen et esse; nam composita quae conveniunt in Materia distinguuntur per suas Formas.

2. Forma est quid bonum, divinum, et expetibile.

3. Omnis actio provenit a Forma. Agit quidem Compositum subjective, Qualitas instrumentaliter; sed utrumque in virtute Formae.

4. Forma est origo omnium Accidentium in Composito. Nam Accidentia nulla insunt vel Materiae vel Composito, nisi per determinationem a Forma.

5. Forma educitur de potentia Materiae.

Privatio est absentia Formae producendae in Subjecto, cum aptitudine ad eandem. §. 5. Privationis Definitio.

Ejus Theoremata sunt,

1. Privatio est non Ens: proinde non est principium rei, sed generationis.

2. Privatio est causa appetitus Materiae; nam omnis appetitus est ratione carentiae. Appetitus desiderii, non complacentiae.

Quaestiones Capitis Secundi.

1. De conditionibus Principiorum.
2. De numero Principiorum.
3. De definitione et acceptione Materiae.
4. De unitate Materiae.
5. De cognoscibilitate Materiae.
6. De potentia Materiae.
7. De impotentia Materiae.
8. De appetitu Materiae.
9. De definitione et acceptionibus Formae.
10. An Forma det nomen et esse?
11. An omnis Actio sit a Forma?
12. De fluxu Accidentium a Forma.
13. De eductione Formae et potentia Materiae.
14. De Privatione.

CAP. III.

De Natura.

§. 1. Naturae Definitio. NATURA est Principium motus et quietis ejus, in quo inest primo, et per se, et non secundum accidens. Quandoque enim sumitur pro viribus et facultatibus rerum naturalium a tali principio fluentibus, ut quum dicitur, Natura ignis est urere.

§. 2. Natura duplex. Natura est Principium tum activum tum passivum, estque duplex { Forma, ut Principium activum. / Materia, ut Passivum.

quarum Forma est magis Natura quam Materia.

§. 3. Naturale quid est. Naturale est quod ex his constat.

Secundum Naturam est quod ex his Principiis fluit, ut Proprium vel Accidens.

Contra Naturam, est quod * accidit contra Naturae communem ordinem: ut si lapis moveretur sursum.

* 'est quod.' In both the previous Editions, 'ut quod.'

Praeter Naturam est, quod quum non sit ex ordinario Naturae praescripto, Naturae tamen non repugnat, ut Monstra.

Supra Naturam, quod sit a primo aliquo Natura potentiori, ut miracula divina. Ejus Theoremata sunt,

1. Natura nihil facit frustra.
2. Natura non deficit in necessariis.
3. Natura semper agit ad ultimum sui posse.
4. Natura semper agit secundum rectam lineam.

Quaestiones Capitis Tertii.

1. De definitione et acceptionibus Naturae.
2. De Principio activo et passivo.
3. An Forma sit magis Natura quam Materia?
4. De eo quod est secundum, praeter, supra, et contra Naturam.
5. De sufficientia Naturae.
6. An Natura semper agat ad ultimum sui posse?

CAP. IV.

De Causis.

§. 1. Causarum divisiones.

Praeter Principia interna et constituentia, sunt etiam externa quaedam, quae simul cum internis communi nomine appellantur Causae.

Causarum autem genera sunt quatuor.
- Materia.
- Forma.
- Efficiens.
- Finis.

Quarum Materia et Forma sunt Causae internae, Efficiens et Finis externae.

Materia est Causa ex qua, Forma per quam, Efficiens a qua, Finis propter quam res fit.

§. 2.

Physicus procedit secundum omnia quatuor genera Causarum. Agens autem naturale, sive efficiens, introducit Formam substantialem in Materiam primam, vel Formam accidentalem in Materiam secundam, propter aliquem Finem.

Causa Efficiens est, vel
- Universalis.
- Particularis.

§. 3. Universalis simpliciter et absolute, est Deus, qui propterea dicitur Natura naturans, et prima Causa.

Universalis secundario, sive secundum quid, est coelum, et virtus coelestis.

Particularis, est uniuscujusque rei Natura.

Earum Theoremata sunt,

1. Secundae Causae habent actionem veram et proprie dictam.

2. Secundae Causae non agunt, nisi in virtute primarum. Primae enim Causae concurrunt ad quamlibet actionem secundarum, influendo virtualiter in ipsas, unde illud Aristotelis, ' Sol et homo generant hominem.'

3. Causa simpliciter prima determinat actionem secundarum, non item secundario prima.

§. 4. Causa Efficiens vel est per se vel per accidens. Per se est, ad quam sequitur effectus proprie, et de natura; per accidens, est, cui effectus aliquis adhaeret ex accidente,

estque duplex { Fortuna / et / Casus.

Fortuna est Causa per accidens eorum eventuum, qui aliquo consilio suscipiuntur: ut, si quis, fodiens agrum, inveniat thesaurum.

Casus vero eorum, quae sine consilio: ut si tripes, ab alto cadens, in pedes resurgat.

Causae per accidens agunt extra semper, et frequenter, nec uno certo modo aut fine. Omnis Causa per accidens reducitur ad Causam per se, vel scilicet immediate ad Deum, vel bonos et malos spiritus, vel ad influentias coelestes, vel ad hominum temperamenta et mores, vel denique ad materiae flexibilitatem.

Monstra sunt peccata Naturae, atque effectus per accidens; quum scilicet Natura sit impedita, ut non possit assequi finem suum intentum, producit quod potest.

§. 5. Finis autem est Universalis aut cujusque rei Particularis. Universalis simpliciter et absolute est gloria Dei; secundario vero et secundum quid est decor Universi. Particularis est ad quem unaquaeque res naturalis in suo genere naturaliter tendit.

Natura semper agit propter aliquem finem.

In rebus naturalibus Finis et Forma saepe coincidunt.

Finis primus est in intentione agentis, ultimus in exsecutione.

Quaestiones Capitis Quarti.

1. De quatuor Causarum generibus.
2. An Physicus procedat secundum omnia Causarum genera?
3. De Efficiente Universali et Particulari.
4. De concursu Universalis Causae ad actionem Particularium.
5. De determinatione actionum Causae secundae a primis.
6. De Fortuna et Casu.
7. De productione monstrorum.
8. An Natura agat propter Finem?
9. De Finali Causa Universali et Particulari.
10. De nobilitate Causae supra Effectum.
11. An Causae sint sibi mutuo Causae?
12. De coincidentia Causarum.

CAP. V.

De Motu et Quiete in genere.

1. Corporis naturalis affectiones sunt quatuor, { Motus. / Quantitas. / Locus. / Tempus. } §. 1. Affectiones Corporis Naturalis

2. Motus est actus Entis in potentia, quatenus est in potentia. §. 2. Motus Definitio Divisio.

Ejus sex sunt species. Quarum duae improprie dicuntur Motus, et sunt potius mutationes, scilicet Generatio et Corruptio. Reliquae quatuor Species, scilicet Augmentatio, Diminutio, Alteratio, et Latio, sive Motus localis, sunt Motus proprie dicti.

Mutatio enim potest esse in instanti, sed Motus proprie dictus, non nisi in tempore. Mutatio potest etiam esse, ubi Terminus alter est negativus. Motus vero proprie dictus requirit ut uterque Terminus sit positivus.

3. Motus reperitur in tribus Praedicamentis Quantitatis, Qualitatis, et Ubi; improprie autem dictus Motus reperitur in Substantia, respectu scilicet Termini sui, non respectu Naturae Motus ipsius, sic n.* omnis Motus est in praedicamento Passionis. §. 3.

* 'sic n.' So in both Editions. Probably for 'sic enim,' i. e. respectu enim Motus ipsius. Compare Aristotle, Categories, 14. and Natur. Auscult. v. 1; 13; 2, 9; vii. 2, 1.

4. Ad omnem Motum requiruntur

quatuor haec, videlicet
- Movens.
- Mobile.
- Terminus a quo.
- Terminus ad quem.

Mobile est corpus naturale, quod movetur subjective, et formaliter. Movens est corpus, quod infert mobili motionem, idque movet effective. Terminus a quo, est illud, a quo primum incipit Motus: Terminus ad quem, in quo ultimo desinit Motus. Movens plerumque dicitur Agens, mobile vero Patiens.

5. Motui opponitur Quies, quae est privatio in corpore habili. Unicuique speciei Motus opponitur species aliqua Quietis. Quies considerari potest, vel ante Motum, et sic est mera privatio Motus; vel post Motum, et sic est ejus perfectio quaedam et veluti Finis.

Motus in genere Theoremata sunt haec:

1. Actio et Passio sunt unus numero Motus.

2. Nihil movetur a seipso, non respectu inchoationis Motus, sed virtutis Agentis.

3. Omne Agens agit per contactum mediatum vel immediatum, contactum virtutis, vel contactum suppositi.

4. In omni Motu Termini debent esse oppositi.

5. Omnis Motus proprie dictus fit in tempore.

6. Motus specificatur a suis Terminis, magis a Termino ad quem, quam a Termino a quo.

Quaestiones Capitis Quinti.

1. De numero affectionum Corporis Naturalis.
2. De definitione Motus.
3. De numero Specierum Motus et Mutationis.
4. In Praedicamentis quot reperiantur Motus.
5. An Actio et Passio sint idem numero Motus?
6. An omne quod movetur, movetur ab altero?
7. De continuitate et successione Motus.
8. An omne agens per contactum agit?
9. De specificatione Motus a Terminis suis.
10. De Quiete.

CAP. VI.

De Quantitate et Infinito.

Ad Quantitatem corporis naturalis tria haec spectant, Continuitas, Determinatio, et Finitudo.

Continuitas est, qua partes uniuscujusque corporis ita inter se cohaerent, ut communi aliquo termino copulentur, unde fit, ut omne corpus naturale sit divisibile in semper divisibilia.

Determinatio Quantitatis est, per quam omne corpus habet Quantitatem sibi convenientem et proportionatam. Materia prima habet in se Quantitatem indeterminatam; sed accedens Forma determinat illam inter terminos magnitudinis justae et convenientis naturae talis corporis; neque enim potest forma muscae informare materiam elephantis, nec e contra.

Finitudo est, per quam corpus fit finitum; Infinitum enim non datur in natura, actu scilicet, datur tamen potentia. Est enim duplex infinitum potentia, scilicet additione, et divisione; quorum illud reperitur in magnitudine, cui semper aliquid detrahi potest, haec in numero, cui semper aliquid potest addi; sicut enim non datur magnitudo minima, sic nec numerus maximus.

Veteres Philosophi non recte definiebant Infinitum; definiebant enim Infinitum extra quod nihil est; atque, inde decepti, putarunt dari aliquod corpus actu infinitum. Sed Definitio ista non est proprie Infiniti, sed potius perfecti; Infinitum vero proprie est id, quod pertransiri non potest, seu cujus partes si dividantur in ea semper quantitate, ad ejus tamen finem nunquam perveniri potest.

Theoremata de Quantitate corporum.

1. Continuitas est primum accidens corporis naturalis.
2. Datur maximum et minimum naturale.
3. Non datur corpus actu infinitum.
4. Modus quantitativus in corporibus naturalibus impedit mutuam penetrationem.

Quaestiones Capitis Sexti.

1. De Continuitate corporum naturalium.
2. De determinata Quantitate corporum.
3. An detur actu Infinitum?
4. An sit penetratio corporum?
5. An Materia habeat Quantitatem indeterminatam?
6. De divisione Continui in semper divisibilia.

CAP. VII.

De Loco et Vacuo.

§. 1. Locus quid. Locus est terminus corporis continentis immobilis primo. Locus immaterialiter est Superficies, et per consequens Quantitas; formaliter autem est in Praedicamento Relationis. Corpus Locus est, quod aliud continet inter superficiem suam concavam. Locatum vero, corpus quod sic continetur.

Definitio haec Aristotelis convenit tantum Loco externo. Est tamen locatio quaedam interna, quae communis est omni corpori naturali. Est autem talis Locus spatium seu intervallum, quod partes uniuscujusque corporis, adeoque ipsum totum occupat.

§. 2. Divisio. Locus externus est vel communis vel proprius. Communis est, in quo plura corpora continentur, ut, Domus est locus Socratis, &c.

Proprius, qui proxime et immediate ambit ex omni parte unicum corpus locatum.

Estque duplex: vel Naturalis, ad quem locatum suapte natura fertur, et in quo quiescit; vel Violentus, in quem locatum vi compingitur, et in quo non quiescit remoto impedimento.

Locus corporis proprius est duplex, ambiens vel sustinens. Ambiens est, qui corpora undique circumscribit, ut aer globum terrae et aquae. Sustinens est, qui etsi non ambiat ex omni parte locatum, terminat tamen illud ex illa parte, quae alias moveretur.

§. 3. Vacuum quid. Vacuum est Locus non repletus corpore, corporis tamen capax. Estque Ens solummodo imaginarium; non enim datur

Vacuum tale in rerum natura realiter existens. Ideo multa fiant a naturalibus agentibus propter evitandum Vacuum, quae videri possint alias repugnare naturis eorum.

Theoremata de Loco et Vacuo.

1. Locus non est aliquid de essentia corporis.

2. Locatio interna convenit omni corpori naturali, etiam ultimae Sphaerae, quae non est Loco aliquo circumscriptivo.

3. Locus contiguus est locato, et ei aequalis.

4. Locus habet conservativam locati vim: Locus scilicet naturalis, idque non primario et per se, sed ex contingenti tantum.

5. Locus naturalis terminat motum corporis, tum quoad exercitium, tum quoad appetitum; violentus vero quoad exercitium tantum.

6. Idem corpus non potest esse in diversis Locis simul, totalibus scilicet; potest enim esse in duobus partialibus, ut pila in aëre et in aqua.

7. Duo corpora non possunt esse simul in eodem Loco proprio, licet bene communi.

8. Vacuum imaginarium est principium omnis motus localis, sicut privatio generationis.

Quaestiones Capitis Septimi.

1. De definitione Loci.
2. In quo praedicamento sit Locus.
3. De Loco naturali et violento.
4. De Loco communi et proprio.
5. De Loco ambiente et sustinente.
6. De immobilitate Loci.
7. De Loco et Locatione internis.
8. De aequalitate Loci ad locatum.
9. De vi attractiva Loci et conservativa.
10. An idem corpus possit esse in duobus Locis simul?
11. An duo corpora possint esse in eodem Loco simul?
12. An detur Vacuum?

CAP. VIII.

De Tempore.

§. 1. Tempus quid. Divisio.

TEMPUS est numerus sive mensura motus secundum prius et posterius.

Tempus potest considerari vel respectu motuum coelestium, et sic est numerus numeratus, vel respectu motuum sublunarium, et sic est numerus numerans.

Tempus est in perpetuo fluxu: proinde ejus partes non sunt permanentes, neque unquam sunt in actu praesentes. Partes vero temporis sunt, Praeteritum et Futurum; quarum Praeteritum fuit, et elapsum est, Futurum erit, sed nondum est. Ipsum vero instans, sive nunc, non est pars temporis, sed copulans ejus partes, ut terminus communis.

Theoremata Temporis.

1. Tempus nihil agit, nisi solummodo ex accidente, quo respectu dicitur aliquando esse causa corruptionis.
2. Non datur Tempus minimum sive indivisibile.
3. Tempus et Motus se invicem mensurant.
4. Est idem instans in toto Tempore.
5. Tempus confert Motui accidentia quaedam, ut regularitatem et irregularitatem, velocitatem et tarditatem.

Quaestiones Capitis Octavi.

1. De definitione Temporis.
2. De continuitate Temporis.
3. De partibus Temporis et de instanti.
4. An Tempus aliquid agit?

CAP. IX.

De Generatione et Corruptione.

§. 1. Generatio quid.

MOTUS sive mutatio secundum substantiam est Corruptio.

Generatio est mutatio a non esse ad esse substantiale, nullo sensibili manente, ut Subjecto. Corruptio vero est a contra, ab esse ad non esse.

§. 2. Subjectum.

Generationis Subjectum est materia prima; Finis proximus, forma; remotus, conservatio speciei. Causa efficiens est corpus

generans, quod, quando est ejusdem speciei cum composito genito, facit generationem univocam. Ut quum ignis generat ignem, canis canem. Quum vero diversae speciei, facit generationem aequivocam, qualis est illa animalium imperfectorum, quae oriuntur ex putri materia vi siderum.

Theoremata ejus sunt.

1. Generatio et Corruptio sunt idem numero Motus, realiter scilicet non formaliter.

2. Generatio unius est Corruptio alterius.

3. Generatio et Corruptio fiunt in instanti, scilicet quantum ad introductionem et expulsionem Formae, sed non quantum ad praevias dispositiones Materiae.

4. Generatio differt a Creatione, quae est productio substantialis ex nihilo, ut mutatio naturalis a supernaturali.

5. Ex nihilo nihil fit.

6. Non quodlibet fit ex quolibet.

7. Generationis terminus est compositum, non forma. Forma est terminus principalis, compositum adaequatum.

Quaestiones Capitis Noni.

1. De definitione Generationis et Corruptionis.
2. De Generatione univoca et aequivoca.
3. An Generatio fiat in instanti?
4. An Generatio unius sit corruptio alterius?
5. De differentia Generationis a Creatione.
6. De terminis Generationis.

CAP. X.

De Augmentatione, Diminutione, et Alteratione.

§. 1. Motus species. Augmentatio. Diminutio.

Motus in Quantitate sunt Augmentatio et Diminutio. Augmentatio est motus a minori Quantitate ad majorem. Diminutio vero a majori ad minorem.

Aliquando extenuatio dicitur Augmentatio, et condensatio Diminutio, sed improprie. Extenuatio et condensatio sunt in Qualitate, non in Quantitate.

Augmentatio maxime proprie dicta est illa, quae reperitur in viventibus, et proprie dicitur accretio. Sed illa non est

communis affectio corporis naturalis in genere: proinde non pertinet ad hunc locum, sed ad libros de Anima.

Theoremata Augmentationis et Diminutionis.

1. Augmentatio et Diminutio non sunt solius Materiae, nec solius Formae, sed compositi.

2. Aucti, augmentatione propriissime dicta, quaelibet pars augetur.

3. Augmentatio et Diminutio sunt Motus continui.

§. 2. Alteratio. Motus in Qualitate dicitur Alteratio, estque mutatio corporis de una Qualitate in aliam sibi contrariam. Ejus tot sunt Species, quot sunt Qualitates ad quas fieri potest mutatio, ut caliditas, densitas, lux, et plurima similia.

Alterationis Theoremata sunt.

1. Alteratio est Generatio quaedam accidentalis.

2. Alteratio est Motus continuus.

3. Alteratio semper praecedit Generationem, ut quid necessarium ad praeparandam et disponendam Materiam.

4. Alteratio magis sequitur rationem patientis quam agentis.

5. Omnis Alteratio, proprie dicta, tendit ad Corruptionem. Perfectivae enim Alterationes non sunt proprie dictae.

Quaestiones Capitis Decimi.

1. De definitione Augmentationis et Diminutionis.
2. An rarefactio et condensatio sint Motus in qualitate?
3. De continuitate Augmentationis et Diminutionis.
4. An Augmentatio et Diminutio conveniunt composito; idque gratia Materiae potius quam Formae?
5. De definitione Alterationis.
6. De Alteratione perfectiva et corruptiva.
7. De continuitate Alterationis.
8. An Alteratio sequatur rationem patientis, potius quam agentis?

CAP. XI.

De Motu Locali.

§. 1. Motus localis.

Motus ad *ubi* dicitur Motus localis, sive latio. Est autem latio mutatio corporis a loco in locum. In ista Definitione Locus sumitur non proprie, sed improprie pro *ubi*. Res enim non movetur propter Locum, sed propter esse in Loco, quod est in ipso ubi.

§. 2. Naturalis. Violentus.

Motus localis alius est naturalis, alius violentus.

Motus naturalis est qui profluit ab interno principio, forma scilicet ipsius corporis; violentus vero qui ab externo: ut Motus lapidis deorsum est naturalis, sursum autem projecti violentus.

Uterque Motus, tum naturalis, tum violentus, vel est simplex, vel complexus sive mixtus.

Motus simplex est, qui est unius tantum rationis, qualis est Motus lapidis. Mixtus vero, qui diversarum, ut Motus progressivus animalium.

Motus simplex vel est rectus vel circularis.

§. 3. Motus simplex.

Motus rectus est, quo corpus fertur ad terminum sui Motus linea recta. Estque iterum duplex, secundum diversos terminos ad quem, scilicet Motus sursum et Motus deorsum.

Motus sursum est Motus a medio, ut Motus ignis. Deorsum vero ad medium, ut Motus lapidis.

Motus circularis est, quo corpus fertur circa medium.

Theoremata de speciebus Motus localis.

1. Motus, qui est uni corpori violentus, potest esse alteri naturalis, et e contra.

2. Simplicia corpora moventur uno tantum Motu naturali, eoque simplici.

3. Sola animalia moventur a seipsis, idque Motu misto.

4. In Motu recto, corpus mutat Locum quoad se totum; in circulari, non nisi quoad partes tantum.

5. Motus localis est nobilissima affectio corporis naturalis, et species Motus.

Quaestiones Capitis Undecimi.

1. De definitione Lationis.
2. In quo Praedicamento sit Latio.
3. De continuitate Lationis.

4. De ordine Lationis ad reliquas affectiones corporis naturalis, et species reliquas Motus.
5. De Motu naturali et violento.
6. De Motu simplici et mixto.
7. De Motu recto et circulari.
8. De sex positionum denominationibus, scilicet sursum, deorsum, ante, retro, dextrorsum et sinistrorsum.

CAP. XII.

De Divisionibus Motus Localis.

§. 1. Motus divisio.

PRAETER dictas Motus Localis Definitiones, sunt et aliae nonnullae, quae ipsi competunt propter externa aliqua conjuncta.

§. 2. 1. Velox. 2. Tardus.

Motus alius est velox, alius tardus.

Velox est, qui exiguo tempore perficiet magnum spatium. Tardus, qui longo spatium exiguum perficiet.

Velocis Motus potest esse exemplum, Motus solis diurnus. Tardi, Motus ponderum in horologiis. Haec divisio convenit Motui gratia temporis.

Motus alius est regularis, alius irregularis.

Regularis est, qui aequali tempore aequale spatium perficit, qualis est Motus Primi Mobilis.

Irregularis, qui aequali tempore inaequale spatium conficit, qualis est Motus animalium.

§. 3. Motus violenti species.

Motus violenti species sunt quatuor, Pulsio, Tractio, Vectio, Circumgyratio.

Pulsio est, quum movens pellit, vel trudit mobile. Quae pulsio sive trusio, si ita fiat ut mobile separetur a movente, expulsio dicitur vel projectio, qualis est Motus sagittae ex arcu emissae, vel lapidis projecti. Quod si ita fiat ut movens adhuc contingat mobile, impulsio dicitur, vel protrusio, qualis est Motus navis impulsae a ventis.

Tractio est, quum movens ad se trahit mobile, sive id fiat contactu corporali, ut si equus trahit currum, vel virtuali tantum, ut quum magnes trahit ferrum.

Vectio est, quum movens super se trahit mobile, ut equus vehens sarcinam.

Circumgyratio, quae et Vertigo, est quum mobile vertitur in gyrum.

Quaestiones Capitis Duodecimi.

1. De Motu tardo et veloci.
2. De Motu regulari et irregulari.
3. De Pulsione.
4. An Motus projectorum sit propter virtutem impressam?
5. De Tractione et Vectione.
6. De Circumgyratione, et an sit mixtus Motus a reliquis?
7. An detur alia species Motus violenti?
8. De reliquis divisionibus Motus.

LIBER SECUNDUS.

CAP. I.

De Mundo.

§. 1. Corpus naturale in specie.

POST principia et affectiones corporis naturalis in genere, agendum proximo loco de corporibus naturalibus in specie. Ea autem possunt considerari, vel aggregatim universa, vel seorsim singula. Aggregatim efficiunt Mundum.

§. 2. Mundus quid.

Mundus est ordinata compages Coeli et Elementorum, et quae in illis continentur.

§. 3. Ejus Materia et Forma. Partes integrantes, adornantes.

Mundi ergo Materia sunt omnia corpora. Forma pulcher eorum ordo. Coelum et Elementa sunt partes Mundi integrantes; reliqua vero corpora, quae in Coelo et Elementis continentur, sunt partes adornantes.

§. 4. Affectiones ejus.

Mundi affectiones sunt Unitas, Finitudo, Duratio, Figura, et Perfectio. Per unitatem excluditur multitudo, non partium, sed totius aggregati; hoc enim non corporum naturalium, sed ipsius Mundi, qui unus est non continuitate, sed aggregatione.

Finitudo Mundi est, qua Mundi ambitus certis suis finibus ex omni parte terminatur.

§. 5. Figura.

Figura Mundi est sphaerica sive rotunda, unde et Orbis appellationem sortitus est; et hanc ipsam Formam obtinent corpora omnia Mundum integrantia.

§. 6. Perfectio.

Mundi perfectio omnibus modis absoluta est, tum quoad partes, quia extra mundum nihil est; tum quoad gradus, quia ejus partes concinniori ordine disponi non possunt, quam quo dispositae sunt: unde Graece Κοσμός, Latine Mundus, appellatur.

§. 7. Duratio.

Mundi duratio sempiternitas * aptissime dici potest, quia habuit initium simul cum tempore per creationem; nec unquam

* 'Sempiternitas.' See the Compendium of Logic, I. xiv. 4. p. 29 of this Volume.

habiturus est finem. Quanquam Mundus dici potest aeternus, vel sine principio, physice loquendo, quia non habuit principium per productionem physicam.

Quaestiones Capitis Primi.

1. De definitione Mundi.
2. De unitate Mundi.
3. De finitate Mundi.
4. De perfectione Mundi quoad partes.
5. De ordine et pulchritudine Mundi.
6. De figura Mundi.
7. De duratione Mundi.

CAP. II.

De natura Coeli.

§. 1. Mundi partes duplices.

Mundi partes sunt corpora naturalia simplicia et mixta. Quorum simplicia integrant Mundum, mixta ornant. Corpora simplicia sunt quinque, quorum quatuor sunt generabilia et corruptibilia, quatuor nempe elementa. Unum vero ingenerabile et incorruptibile, reliquorum omnium simplicissimum, nempe Coelum, quod et praeterea quinta essentia dici potest.

§. 2. Coelum.

Coelum est corpus naturale, ita simplex, ut sit expers, non mixtionis tantum ex Elementis, sed etiam compositionis ex Materia et Forma, proprie dictis: unde sequitur corpus naturale dici de Coelo et sublunaribus, non univoce sed analogice; et proinde Coelum non habere eadem principia cum inferioribus, nec materiam similis rationis.

Theoremata de Coelo.

1. Coelum est corpus maximi ambitus.
2. Coelum est corpus solidum, et tamen diaphanum.
3. Coelum est figurae perfecte rotundae.
4. Omnis Coeli motus est circularis.
5. Coelum, ut non est generabile et corruptibile, ita nec alterabile, nec alio quovis Motu mobile, nisi solum locali.
6. Coelum, ut loco, ita dignitate, praecellit sublunaria, praesertim inanimata.

7. Coelum agit in inferiora, lumine, et fortassis influentiis.*

8. Coelo, secundum Peripateticos, assistunt intelligentiae incorporeae, quae ipsum moveant: propterea nonnullis dictae Formae Coeli assistentes.

Quaestiones Capitis Secundi.

1. An Coelum sit Corpus naturale proprie dictum?
2. An sit eadem Coeli et inferiorum materia?
3. An Coelum habeat formam informantem?
4. De Intelligentiis moventibus Coelum.
5. An Coelum sit ingenerabile et incorruptibile?
6. An Coelum sit alterabile?
7. An sit augmentabile et diminutibile?
8. De motu Coeli circulari.
9. De Coeli magnitudine.
10. De figura Coeli rotunda.
11. De sŏliditate et perspicuitate ejus.
12. De Coeli praestantia respectu inferiorum.
13. De actione Coeli in inferiora per lumen et motum.
14. An Coelum agat in inferiora per influentias a motu et lumine distinctas?

CAP. III.

De Sphaeris coelestibus non stellatis.

§. 1. Coeli partes duae.

In Coelo duo consideranda sunt, Sphaerae et Stellae: quarum Sphaerae sunt partes integrantes Coeli, stellae vero adornantes ipsum.

§. 2. Sphaera quid.

Est autem Sphaera pars Coeli distincta, figurae rotundae, circumambiens inferiora; et proinde duas habet unaquaeque Sphaera superficies, exteriorem sive connexam, et interiorem sive concavam.

Sphaerae coelestes erant cognitae Aristoteli et veteribus octo tantum, scilicet septem planetarum, et octava Sphaera in qua sunt stellae fixae; proinde octava Sphaera dicitur Primum Mobile illis; sed quum Astronomi recentiores observarunt in octava Sphaera tertium motum distinctum, necessario coacti

* 'et fortassis influentiis.' Compare the Compendium of Logic, I. xi. §. 5. 4. p. 22 of this Volume.

sunt duas alias Sphaeras illa superiores agnoscere. Sunt itaque omnino decem Sphaerae, quarum suprema, quae decima dicitur, atque etiam nona, sunt stellarum expertes, reliquae octo sunt stelliferae.

§. 3. Primum Mobile.

Primum Mobile est Sphaera decima omnium amplissima, cursum suum conficiens velocissimo motu ab ortu ad occasum quatuor et viginti horarum spatio: ejus motus efficit diem naturalem, unde et motus diurnus dicitur in reliquis orbibus inferioribus, quos secum consimili motu rapit ab ortu in occasum eodem spatio quatuor et viginti horarum. Et hic effectus motus Primi Mobilis tam coelestibus, quam sublunaribus, dicitur raptus Primi Mobilis.

§. 4. Circuli imaginarii qui.

Omnes Circuli imaginarii, quos Astronomi statuunt in Coelo docendi causa, intelligendi sunt de Primo hoc Mobili: quales sunt Horizon, Meridianus, Aequator, Zodiacus, et duo Coluri, qui sunt omnes circuli majores, una cum minoribus duobus &c, Tropicis, et duobus circulis Polaribus, quorum omnium cognitio est astronomicae considerationis.

Nona Sphaera est, cujus superficies convexa contigua est decimae Sphaerae; concava vero ambitu suo complectitur Sphaeram octavam, sive Sphaeram stellatam. Haec Sphaera duplicem habet motum: diurnum velocissimum et raptum Primi Mobilis ab ortu in occasum quatuor et viginti horarum spatio, et proprium tardissimum ab occasu in ortum: qui absolvitur secundum alios 49000, secundum alios vero 25816 annorum spatio; et hic proprius motus nonae Sphaerae est mensura anni, quem vocant magnum sive Platonicum.

Quaestiones Capitis Tertii.

1. An Sphaerae coelestes sint reales vel imaginariae?
2. An Sphaerae sunt Coeli partes, potius quam species?
3. De numero Sphaerarum coelestium.
4. De motu Primi Mobilis.
5. De raptu Primi Mobilis.
6. De Sphaera nona.
7. De Magno Anno.

CAP. IV.

De Sphaeris stellatis.

§. 1. Sphaera stellata.

SPHAERA stellata est vel fixarum vel errantium stellarum.

Fixarum est unica tantum, quae dicitur Sphaera octava, vel firmamentum, vel simpliciter Coelum stellatum, quia habet in se plurimas stellas: quum in reliquis septem inferioribus Sphaeris sit unica tantum stella, hoc est, in singulis singulae.

Sphaera octava est, quae plurimis stellis, iisque fixis, decorata continet intra superficiem suam omnes Sphaeras planetarum et Mundum sublunarem.

§. 2. De Motu Sphaerae.

Haec Sphaera triplici motu movetur, quorum duo sunt externi, sive alieni, tertius vero proprius atque internus.

Motus alienus, qui est in Sphaera octava, vel est diurnus ille motus, quem habet a raptu Primi Mobilis, vel est tardior motus, quo trahitur ab occasu in ortum a Sphaera nona.

Motus ejus proprius est, qui fit a septentrione ad meridiem, super circulos quorum poli sunt distincti a polis Mundi; et hic motus dicitur trepidationis, vel etiam motus accessus et recessus.

§. 3. Ordo Planetarum.

Reliquae septem Sphaerae sunt Sphaerae planetarum, quae hoc ordine disponuntur: septima et a terra remotissima est Sphaera Saturni: hanc sequitur Sphaera Jovis, post illam Martis, deinde Solis, proxime Veneris, tum Mercurii, omnium novissima et infima Lunae. Harum omnium numerus et ordo hoc versu continentur.

Post SIM SUM sequitur, ultima Luna subest.

§. 4. De Motu Planetarum.

Harum singulae singulas habent stellas erraticas, a quibus et cognomina sua sortiuntur. Motus vero singulae habent binos, diurnum scilicet ab ortu in occasum ex raptu Primi Mobilis, quem singulae conficiunt eodem spatio quatuor et viginti horarum; et proprium ab occasu in ortum, quem diversis spatiis conficiunt; sed longiori, ut quaeque superior est; breviori, ut inferior. Saturni periodus est 29 annorum 5 mensium et 15 dierum: nota ejus astronomica est ♄. Periodus Jovis est annorum undecim 10 mensium et dierum fere 16: ejus nota est ♃. Martis periodus est 2 annorum: nota ejus ♂. Solis periodus est unius anni, hoc est, 365 dierum

et 6 fere horarum: ejus nota ☉. Veneris periodus, ut et Mercurii, fere eadem cum Solis periodo. Nota Veneris ♀, Mercurii ☿. Lunae periodus est 27 dierum et horarum plus minus $\frac{12}{8}$; ejus nota ☽.

Quaestiones Capitis Quarti.

1. De octava Sphaera, ejusque triplici motu.
2. De Sphaera Saturni
3. De Sphaera Jovis
4. De Sphaera Martis
5. De Sphaera Solis
6. De Sphaera Veneris
7. De Sphaera Mercurii
8. De Sphaera Lunae.

Qui sunt Domi. — Capricorni et Aquarii. — Sagittarii et Piscium. — Arietis et Scorpionis. — Leonis. — Tauri et Librae. — Geminorum et Virginis. — Cancri.

CAP. V.

De Stellis in genere.

Partes Coeli adornantes sunt Stellae.

§. 1. Stella quid.

Est autem Stella densior pars sui orbis. In qua Definitione, densitas, quae Stellis attribuitur, non est qualitas ex mistione primarum qualitatum elementarium, sicut est densitas corporum sublunarium; sed dicit solummodo materiae coelestis multitudinem, sive copiam in angustius spatium coactae.

§. 2. Earum Qualitas.

Stellarum qualitas praecipua Lux est, quae propterea dicitur qualitas simpliciter prima; primae qualitates enim, elementorum sunt primae, non simpliciter, sed in suo genere. Est autem lux in corpore Solis, tanquam in fonte, a quo derivatur in reliquas Stellas, quae mutuantur a Sole vel omnem vel saltem plurimum.

Stellae moventur ad motum orbium sive Sphaerarum quarum sunt: unde fit, ut omnes Stellae octavae Sphaerae servent perpetuo eandem inter et a se distantiam. At Stellae septem inferiorum Sphaerarum, propterea quod sunt in Sphaeris diversorum motuum, non semper servant eandem a se distantiam: qua de causa dicuntur Stellae erraticae, sive planetae.

§. 3. Astrum quid.

Stellarum congeries dicitur astrum, vel sidus, vel signum coeleste. Ad distinguendas enim Stellas, et ut cognoscatur a

qua parte coeli Stella quaelibet locetur, coacti sunt Astronomi eas in classes quasdam distribuere, quas astra vocant, easque singulas nominibus insignire animalium, aliarumque rerum, quarum similitudinem ex parte prae se ferant.

Quaestiones Capitis Quinti.

1. De definitione Stellae.
2. De luce Stellarum.
3. De motu Stellarum.
4. De Constellationibus.

CAP. VI.

De Signis Zodiaci.

§. 1. Astrorum divisio.

Astra, sive Signa coelestia, sunt, vel Australia, vel Septentrionalia, vel Media.

Media sunt duodecim, quae vulgo duodecim Signa appellantur, suntque inter Aequinoctialem et Tropicos in circulo illo imaginario, quem Zodiacum vocant; dicuntur autem media, quia intra Zodiacum spatium contineantur, quod oblique secat aequatorem, medium scilicet imaginarium coeli.

Imagines, sive Signa Zodiaci, sunt partim Septentrionalia, partim Meridionalia.

§. 2. Septentrionalium Signorum nomina.

Septentrionalia sunt, quae in Septentrionali hemisphaerio Zodiaci signantur. Suntque sex: Aries, Taurus, Gemini, Cancer, Leo, Virgo. Quorum Aries habet stellas 12 formatas, praeter 5 informes. Taurus habet stellas 33, quarum maxime conspicua una in fronte, quae dicitur oculus Tauri. Gemini habet 18; Cancer 9; Leo 10, vel secundum antiquos 27. Virgo denique 26.

§. 3. Australium Signorum nomina.

Signa Zodiaci Australia sunt reliqua sex, scilicet Libra, Scorpius, Sagittarius, Capricornus, Aquarius, Pisces.

Quorum Libra habet stellas 8, Scorpius 21, Sagittarius 31, Capricornus 28, Aquarius 42, Pisces 34.

Horum omnium numerus, ordo, et oppositio in Zodiaco hoc disticho continentur,

♈ ♉ ♊ ♋ ♌ ♍
Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo

♎ ♏ ♐ ♑ ♒ ♓.
Libraque, Scorpius, Arcitenens, Caper, Amphora, Pisces.

In priori versu Septentrionalia signa, eorumque ordo designatur, in posteriori Meridionalia. Quae omnia ita disponuntur, ut uni Septentrionali unum Meridionale opponatur, scilicet Arieti Libra, et sic de reliquis.

Horum signorum, Capricornus, Aquarius, Pisces, Aries, Taurus, Gemini, dicuntur ascendentia, eo quod in iis planetae a Meridie ascendant in Septentrionem; reliqua 6 descendentia, quia in iis planetae descendunt a Septentrione versus Meridiem.

Horum etiam, Aries, Taurus, et Gemini, sunt signa verna; Cancer, Leo, Virgo, aestiva; Libra, Scorpius, Sagittarius autem autumnalia; Capricornus, Aquarius, et Pisces, hyberna.

Ratione effectuum, alia sunt ignea, quorum operationes sunt calidae et siccae, ut Aries, Leo, Sagittarius; alia aëria, quorum operationes sunt calidae et humidae, ut Gemini, Libra, Aquarius; alia aquea, quorum operationes sunt humidae et frigidae, ut Cancer, Virgo, Pisces; alia denique terrea, quorum operationes sunt frigidae et siccae, ut Taurus, Scorpius, Capricornus.

Quaestiones Capitis Sexti.

1. De numero signorum Zodiaci.
2. De eorum divisione in Signa { Septentrionalia. / Meridionalia.
3. De Signis Vernis.
4. De Aestivis.
5. De Autumnalibus.
6. De Hybernis.
7. De divisione Signorum ratione effectuum.
8. De Signis ascendentibus et descendentibus.

CAP. VII.

De Signis Septentrionalibus.

§. 1. Signa Septentrionalia quae.

SEPTENTRIONALIA sunt Signa, quae in Septentrionali Hemisphaerio extra Zodiacum signantur, sive quae a Polo Arctico ad aequinoctialem; suntque numero 20. Eorum Nomina et Ordo his quatuor versiculis continentur.

Ursa, deinde Draco, Cepheus, Bootesque, Corona,
Hercles, et Lyra, Olor, tum Cassiopeia, Perseus,
Auriga, Anguitenens, Serpens, Aquila, atque Sagitta,
Pegasus, Hinnulus, Andromede, Delphinque, Trigonum.

Ursa Minor habet septem stellas, cujus septima in extremo caudae dicitur Stella Polaris, quia Polo Arctico vicinissima. Secundo, Ursa Major habet 27 stellas, quarum septem, quod referunt formam plaustri, dicuntur Plaustrum sive Quadriga, Graecis etiam Ἑλική.

Tertio, Draco habet stellas 31. Quarto, Cepheus habet stellas 11. Quinto, Bootes vel Arctophylax sive Bubulcus habet 22 stellas, inter cujus crura micat stella informis admodum lucida, quae Arcturus dicitur. Sexto, Corona Ariadnes habet stellas octo. Septimo, Hercules, sive Engonasis *, habet stellas 28. Octavo, Lyra, Testudo, sive Chelys habet decem stellas. Nono, Cycnus, Olor, sive Gallina, habet 12 stellas. Decimo, Perseus habet 26 stellas. Undecimo, Auriga sive Ericthonius habet 26 stellas. Duodecimo, Anguitenens, Serpentarius, sive Ophiuchus habet 24 stellas. Decimo tertio, Serpens Ophiuchi habet 18 stellas. Decimo quarto, Aquila sive Vultur habet 9 stellas. Decimo quinto, Sagitta sive telum habet 5. Decimo sexto, Pegasus sive Equus major habet 20 stellas. Decimo septimo, Hinnulus, Equiculus, sive Equus minor habet 4 stellas. Decimo octo, Andromede habet 23 stellas. Decimo nono, Delphinus habet 10 stellas. Viginti, Triangulum habet 4 stellas: dicitur Graecis Δέλτωτον.

Quaestiones Capitis Septimi.

1. De numero Signorum Septentrionalium.
2. De Ursa Minore.
3. De Ursa Majore, et de singulis singulae.

* See Cicero, De Natura Deorum, ii. 108.

CAP. VIII.

De Signis Meridionalibus.

§. 1. Signa Australia quae.

SIGNA Australia sive Meridionalia sunt, quae in Australi Hemisphaerio extra Zodiacum conspiciuntur; suntque Veteribus partim cognita, partim incognita: cognita Veteribus sunt quindecim, quorum numerus et ordo hisce versiculis continentur:

Caetus, et Eridanus, Lepus, et nimbosus Orion,
Sirius, et Procyon, Argo ratis, Hydra, Craterque,
Corvus, Centaurus, Lupus, Ara, Corollaque, Piscis.

Primo, Caetus sive Balaena habet stellas 22. Secundo, Eridanus, Fluvius, sive Nilus habet 34 stellas. Tertio, Lepus habet 12 stellas. Quarto, Orion habet 38 stellas, quarum quae in ore est splendissima Sirius dicitur, unde tota haec Constellatio per synecdochen sic dicitur. Quinto, Procyon, sive Canis minor, sive Canicula, duas habet stellas. Sexto, Argo, sive Navis habet 45 stellas. Septimo, Hydra habet 25 stellas. Octavo, Crater, Urna, sive Poculum Apollinis, habet 7 stellas. Nono, Corvus habet septem stellas. Decimo, Chiron, sive Centaurus habet 37 stellas. Undecimo, Fera sive Lupus habet 19 stellas. Duodecimo, Ara sive Thuribulum habet 7 stellas. Decimo tertio, Corona Australis habet 13 stellas. Decimo quarto, Piscis Australis habet 12 stellas.

§. 2. Signa Veteribus incognita.

Signa a Veteribus incognita et a Recentioribus observata, sunt Columba Noe, Grus, Phoenix, Triangulum Australe, Chameleon, Piscis volans, Nubeculae duae, Pavo, Avis Indica, Indus homo, Toucan avis, Hydrus, Piscis alius, Dorado dictus.

In omnibus Signis, tam Australibus quam Septentrionalibus, sunt quaedam Stellae formatae, quaedam vero aliae informes. Stellae formatae sunt, quae ad ipsas imagines sive Signa pertinent. Informes, quae non sunt proprie aliquarum imaginum, sed extra ordinem toto coelo sparsae et disseminatae sunt, unde et Σπόραδες Graece appellantur.

Stellarum sporadicarum ingens multitudo, confertim extensa ab Euro-australi parte coeli Boream versus, longo spatio illam partem coeli nonnihil lucidiorem efficit: unde a colore sublacteo ea pars coeli Galaxia dicitur, sive Via Lactea, vel etiam

Circulus Lacteus. Quem etsi cum Veteribus Aristoteles elementaris materiae existimaverit, atque meteoris annumeraverit, est tamen de materia coelesti, et ex indistincta luce plurimarum, veluti diximus, sporadicarum stellarum natus.

Quaestiones Capitis Octavi.

1. De numero Australium Signorum Veteribus cognitorum.
2. De Caeto &c. et sic de singulis.
3. De Signis a Recentioribus observatis.
4. De Stellis sporadibus.
5. De Galaxia.
6. De numero Stellarum formatarum.
7. De distinctione Stellarum quoad sex gradus magnitudinis.

CAP. IX.

De quatuor Elementis.

§. 1. Elementa quae.

COELUM sequuntur Elementa, quae simplicia Entia sunt, licet non in eodem gradu simplicitatis quo Coelum. Elementa enim simplicia dicuntur prout simplicitas opponitur mistioni, non prout opponitur compositioni. Elementa autem singula sunt ex materia et forma composita, et proinde generabilia et corruptibilia.

§. 2. Eorum numerus.

Elementa sunt quatuor. Ignis, Aër, Aqua, Terra, quae omnia, prout respiciunt mistum, dicuntur Elementa, sed in se considerata corpora simplicia dicuntur, et non Elementa.

§. 3. Definitio.

Elementum enim vocabulum relativum est, et dicit respectum ad ea, quae ex Elemento oriuntur. Est autem Elementum corpus simplex ex materia et forma corruptibili constans, ex quo per mistionem fit corpus mixtum, et in quod per corruptionem resolvitur.

§. 4. Qualitates eorum duplices.

Elementorum singulorum natura ex qualitatibus optime dignoscitur. Etsi enim primae qualitates non sint formae Elementorum essentiales, sunt tamen effectus immediati formarum, et velut instrumenta, per quae formae exercent suas operationes.

Formae.

Formae substantiales Elementorum sunt eorum actus primi, per quos actu sunt quod sunt. Qualitates autem actus secundi, per quos actu agunt et operantur.

Qualitates Elementorum aut primae sunt, aut a primis ortae, quae solent dici et secundae. Primae sunt quatuor, Calor, Frigus, Humiditas, et Siccitas. Qualitates.

Calor est qualitas tactilis apta nata congregare homogenea, et separare heterogenea. §. 5. Calor.

Frigus est qualitas apta nata congregare sine discrimine heterogenea et homogenea. Frigus.

Humiditas est qualitas, per quam subjectum facile terminatur alieno termino, difficulter suo. Humiditas.

Siccitas, quae reddit subjectum aptum ut facile terminetur termino suo, difficulter alieno. Siccitas.

Ex his Calor et Frigus sunt qualitates magis activae, Humiditas et Siccitas passivae. Quatuor hae qualitates ita conveniunt singulis Elementis per quasdam combinationes, ut singulis Elementis duae qualitates combinatae reperiantur, una scilicet activa et altera passiva, quarum una in quolibet Elemento est in summo gradu, altera in remissiore, sed tamen excellenti; et quae qualitas in uno Elemento est in summo gradu, in remissiore gradu eadem semper qualitas Elemento proxime inferiore reperitur. Sunt combinationes quatuor hae, Caliditas et Siccitas, Humiditas et Caliditas, Frigiditas et Humiditas, Siccitas et Frigus.

Ignis est Elementum Coelo proximum, calidissimum et siccum. Ignis est natura sua levissimus et subtilissimus. §. 6 Ignis.

Aër est huic proximus, et loco et levitate: Elementum humidissimum et calidum. Aër.

Aqua aere gravior est, et inferior: Elementum frigidissimum et humidum. Aqua.

Terra, omnium infima, gravissima et solidissima, est Elementum siccissimum et frigidum. Terra.

Ignis et Aër suas habent peculiares sphaeras. At Aqua et Terra propter commoditatem animalium conficiunt unum globum.

Unicuique Elemento convenit motus unicus et simplex, isque rectus. Ignis et Aër, quum sint Elementa levia, moventur a medio, sive sursum. Aqua vero et Terra, quum sint gravia, ad medium, sive deorsum. Sed Ignis velocius movetur quam Aër, et Terra quam Aqua.

Ignis tamen et Aër et Aqua, praeter motum suum proprium et naturalem, moventur etiam motu circa medium per raptum

Primi Mobilis ab ortu in occasum; sed quidque ex illis remissius, quanto remotius a Coelo est.

§. 7. Elementa sunt transmutabilia.

Elementa sunt invicem transmutabilia, ita ut ex quolibet Elemento quodlibet aliud est generabile, etiam immediate; sed in habentibus symbolum facilior est transitus, quam in asymbolis. Ea autem dicuntur habere symbolum, quae in altera primarum qualitatum conveniunt; Asymbola, quae in neutra. Ut Ignis et Aër sunt symbolica, quia eorum utrumque est calidum. Ignis vero et Aqua asymbola, quia habent utrasque qualitates contrarias. Ex duobus Elementis asymbolicis potest virtute propria generari quodvis tertium, ut ex Aqua et Igne Aër vel Terra; at ex symbolicis non potest.

§. 8. Qualitates eorum secundae.

Qualitates Elementorum secundae sunt praecipue quatuor, Levitas, Gravitas, Raritas, et Densitas, quae singulae oriuntur ex quodam temperamento primarum Qualitatum immediate.

Levitas.

Levitas est, per quam corpus fit aptum ad movendum sursum.

Gravitas.

Gravitas, per quam fit aptum ad movendum deorsum. Caliditas et Humiditas conferunt ad Levitatem; Frigiditas et Siccitas ad Gravitatem. Quodlibet Elementum quo superius est, eo levius: gravius quo inferius.

Raritas.

Raritas est, per quam partes extensae corporis occupant majus spatium.

Densitas.

Densitas, per quam partes corporis contractae occupant angustius spatium. Rara vero etiam tenuia dicuntur et subtilia. Densa vero spissa et crassa. Elementum quodlibet superius rarius est Elemento proxime sibi inferiore, idque decupla fere proportione: unde dici solet unum pugillum Aquae mutari in decem pugillos Aëris.

Quaestiones Capitis Noni.

1. De definitione Elementi.
2. De numero Elementorum.
3. De quatuor primis Qualitatibus.
4. De divisione Qualitatum primarum in Activas et Passivas.
5. De Caliditate et Frigiditate.
6. De Qualitatibus secundis in Elementis.
7. De Levitate et Gravitate.

8. De Raritate et Densitate.
9. De Motu simplici Elementorum.
10. De Motu Elementorum adventitio.
11. De Igne et ejus qualitatibus.
12. De Aëre et ejus qualitatibus.
13. De Aqua et ejus qualitatibus.
14. De Terra et ejus qualitatibus.
15. De dignitate Elementorum.
16. De Elementorum transmutatione.
17. De transitu inter Elementa symbolica faciliore.
18. An ex duobus Elementis asymbolis possit virtute propria generari quodvis tertium?

LIBER TERTIUS.

CAP. I.

De Mistione in genere.

§. 1. Mistionis Definitio. CORPORA mixta sunt, quae ex Elementorum mixtione resultant. Est autem Mistio miscibilium alteratorum unio. Miscibilia sunt ipsa Elementa; illa autem uniuntur gratia primarum Qualitatum, quae per mutuam actionem et passionem restringantur, et ad quandam debitam proportionem redigantur. Non ergo Formae Elementorum substantiales, sed et Qualitates tantum aeque refractae manent in mixto.

§. 2. Quomodo fit. Mixtionis maximum momentum cernitur in Qualitatum passivarum contemperatione; humidi scilicet et sicci; idque per actionem caloris et frigoris, et maxime caloris. Nulla enim mixtio est aequalis ad pondus: quia tum praedominium esset nullius Elementi in mixto, et consequenter nullus motus. Quum omnis motus misti sequatur rationem Elementi praedominantis.

§. 3. Corruptio misti est Putredo. Corruptio misti fit multis modis; sed nobilissima et communissima species est Putredo, quae est violatio caloris naturalis in corpore vel subjecto humido, per actionem caloris in corpore ambiente: ejus affines sunt Caries et Mucor.

§. 4. Mistorum affectiones. Temperamentum. Mistorum corporum affectiones communes sunt, Temperamentum et Color. Temperamentum oritur ex debita proportione Qualitatum primarum; elementariumque requiritur praedominium, aut unius tantum Qualitatis super reliquas tres, aut duarum super reliquas duas. Color oritur ex debita proportione lucis et opacitatis, sive ex mistione lucidi et opaci Elementi, quatenus talia sunt.

§. 5. Color quid. Ejus species. Color est extremitas perspicui in corpore opaco. Coloris species nobilissimae sunt, Albedo et Nigredo, quae dicuntur colores extremi. Albedo est color ortus ab excessu lucidi,

disgregans visum. Reliquae species dicuntur medii colores, e quibus perfecta Rubedo est aequalis ad pondus, respectu lucidi et opaci, albi et nigri.

Viridis vero, et flavus, et caeruleus ad alterum extremorum magis accedunt.

Quaestiones Capitis Primi.

1. De definitione Mistionis.
2. An formae Elementorum mancant in Mistis?
3. De forma Misti.
4. An detur Mistum aequale ad pondus?
5. De Temperamento.
6. De motu Misti secundum Elementum praedominans.
7. De Putredine.
8. De definitione Coloris.
9. De Albedine, et Nigredine.
10. De Coloribus mediis.

CAP. II.

De Meteoris Igneis.

§. 1. Corpora mista.

Corpora mista alia sunt imperfecte mista, alia perfecte. Imperfecte sunt in quibus Elementa ad justam aliquam proportionem non reducuntur; et Meteora dicuntur, ob formam scilicet externam, quia pleraque eorum conspiciuntur in sublimi aëre.

§. 2. Meteora. Eorum materia.

Meteora omnia sunt vel terrea vel aquea. Materia dicitur Vapor aut Exhalatio, quarum Exhalatio calidior et siccior est, elevata a terra potissime virtute Solis et Siderum.

§. 3. Meteora Ordinaria.

Meteora Ordinaria, quae fiunt ex causis naturalibus et fine ordinario, sunt proprie Physicae considerationis. Contingunt tamen effectus extraordinarii saepe in his imperfecte mistis, qui scilicet vel excedunt vim causarum naturalium, aut in finem extraordinariam efficiuntur; et hujusmodi Meteora non pertinent ad Physicum, nisi per accidens.

§. 4. Naturalia.

Meteora Naturalia aut sunt realia, quae id ipsum sunt, quae esse videntur; aut apparentia tantum, quae Phasmata et Imagines dicuntur. Realia sunt vel Ignea, vel Aërea, vel Aquea.

§. 5. Ignea quae. Ignea Meteora sunt, quoties exhalatio aliqua sicca, aut propria sua agitatione, aut attritu partium, aut vi siderum, aut per antiperistasin incenditur.

Ignea aut sunt vel in { suprema, media, infima } parte aëris.

Suntque alia exhalationis purioris, ut reliqua omnia; vel exhalationis impurioris, ut Cometa et Fulmen.

§. 6. Meteora aërea. In suprema regione aëris ignita Meteora purioris exhalationis sunt. Fax, Trabes, Caprae saltantes, Jaculus ardens, Scintillae volantes. In media sunt, Stella cadens, Lancea ardens. In infima, Draco volans, Ignis fatuus, Ignis lambens.

§. 7. Ignita. Meteora ignita impurioris exhalationis, in quibus materia crassior est propter admistionem vaporis, sunt Cometa et

Cometa. Fulmen. Quorum Cometa propter copiam materiae permanentior est, et in suprema aëris regione generatur; habetque varios effectus, quorum partim causa est, partim signum prognosticum. Unde fit ut Cometae sint universalis observationis

Fulmen. inter ignita Meteora, sicut Terrae motus inter aërea. Fulmen ob materiae paucitatem cito dissipatur, generaturque in suprema aëris regione, ex exhalatione vaporosa, impura, nubi inclusa, atque in ea incensa; unde rarefacta exitum molitur cum fragore, qui fragor Tonitru dicitur; sicut micatio flammae, quando erit Fulgur, dicitur Coruscatio: hujus etiam varios imminere ferunt effectus.

Quaestiones Capitis Secundi.

1. De Meteoris in genere.
2. De Meteorum fine.
3. De Vapore et Exhalatione.
4. De Meteoris ignitis in suprema aëris regione.
5. De ignitis in media regione.
6. De ignitis in infima regione.
7. De Cometis.
8. De Fulmine, Fulgure, et Tonitru.

CAP. III.

De Meteoris Aëreis.

§. 1. Meteora aërea.

Meteora Aërea dicuntur, quae in aëre dissolvuntur, fiuntque cum vehementi impulsu instar aëris moti; suntque duo, Ventus et Terrae motus. Quorum Ventus fit in aëre libero, Terrae vero motus in aëre visceribus terrae incluso.

§. 2. Ventus quid.

Ventus est exhalatio copiosa e terra excitata, et per repercussionem ab occurrente frigido in media aëris regione deorsum acta cum impetu.

§. 3. Ventorum nomina.

Venti Cardinales sunt quatuor, 1°. Eurus, sive Subsolanus, qui ab oriente spirat, estque calidus et siccus. 2°. Auster, qui a meridie flat, calidus et humidus. 3°. Zephyrus, Notus, qui ab occidente flat, frigidus et humidus. 4°. Aquilo sive Boreas, qui a Septentrione flat, frigidus et siccus.

His quatuor Cardinalibus alii adjunguntur plures, quorum terminus et initium est inter quatuor mundi cardines.

Praeter istos, sunt alii Venti peculiares, aut ratione motus, temporis, aut locorum.

§. 4. Venti peculiares Erratici.

Venti peculiares ratione motus, Erratici dicuntur, quia non ex certo aliquo termino oriuntur, sed motu vario et incerto feruntur, quales sunt Prester, Ecnephias, Turbo: quorum Prester, omnium violentissimus, velut ignem admistum habet; Ecnephias vero et Turbo sunt repentini et turbulenti sine igne vel pluviis.

§. 5. Provinciales.

Venti peculiares ratione locorum, Provinciales dicuntur, quia certis provinciis appropriantur: quales sunt Circius, in Gallia Narbonensi: Carbasus, * in Cicilia: Iapyx, in Calabria: Olympias, in regionibus Olympo vicinis.

§. 6. Stati.

Venti peculiares ratione temporum, Stati dicuntur et Anniversarii, quia quotannis et statis temporibus spirant, quales sunt Etesiae et Chelidoniae: quorum Etesiae circa Caniculae ortum incipiunt, et quadraginta plus dies spirant; Chelidoniae vero circa veris initium et adventum hirundinum: utrique a Septentrione flant, et quidem leviter.

§. 7. Terrae motus.

Terrae motus est exhalatio sive spiritus terrae visceribus inclusus, qui quum exitum nec parat nec invenit terram agitatione concutit.

§. 8. Ejus species.

Tres sunt ejus species, Tremor, Pulsus, et Hiatus. Tremor

* Isidor. Hispal. de Natura Rerum, cap. 37.

est, quo agitatur terra ad latera. Pulsus, quo terra sursum ac deorsum jactatur. Hiatus, quo terra hiscit in voraginis morem.

Effectus Terrae motuum sunt varii, et plerumque maligni, sicut et Cometarum: unde fit, ut ex effectibus naturalibus ista duo a plerisque observentur.

Quaestiones Capitis Tertii.

1. De Ventis in genere, eorumque generatione.
2. De Subsolano.
3. De Austro.
4. De Zephyro.
5. De Aquilone.

   et collateralibus.
6. De Ventis Erraticis.
7. De Ventis Statis.
8. De Ventis Provincialibus.
9. De Terrae Motuum generatione.
10. De speciebus Terrae Motus.
11. De duratione Terrae Motuum.
12. De prognosticis Terrae Motus.
13. De effectibus Terrae Motus.

CAP. IV.

De Meteoris Aqueis.

§. 1. Meteora Aquea.

METEORA Aquea sunt, quae ex vapore vi frigoris constricto generantur. Generantur autem Meteora Aquea pleraque in aëris regione media et infima; pauca etiam in visceribus Terrae.

§. 2. Eorum species.

In media aëris regione Meteora aquea sunt Nubes, et quae ex nubium dissolutione generantur, Pluvia, Nix, Grando.

§. 3. Nubes.

Nubes est vapor humidus et crassus, qui in media aëris regione propter frigiditatem illius regionis constrictus pendet. Nubes aliquando steriles sunt, quae in aërem mutantur, vel ob tenuitatem suam a ventis aut Sole dissipatae; foecundae vero aut in pluviam, nivem, aut grandinem resolvuntur.

§. 4. Pluvia.

Pluvia est aqua in terram decidens, e nube a calore Solis resoluta; quae, si minutioribus guttulis decidat et levis, dicitur Imber; si grandioribus et cum impetu, Nimbus. Contingit

aliquando Pluvia prodigiosa, quum pluit lacte, sanguine, ranis, aut lapidibus; cujusmodi effectuum causae possunt quandoque esse naturales, plerumque tamen sunt supernaturales.

§. 5. Nix.

Nix generatur ex nube resoluta vi Solis, non tamen perfecte in aquam congelata tenuatur inter descendendum. Albedo nivis partim frigiditati ascribenda est, partim aëriis partibus nudis.

§. 6. Grando.

Grando fit ex nube jam resoluta in aquam, et inter descendendum acrius constricta; idque vel infima parte mediae regionis aëris, vel suprema parte infimae regionis. Nix non contingit nisi temporibus frigidis et hyemalibus, Grando vero quovis anni tempore.

Meteora Aquea in infima regionis parte, sunt Ros, Pruina, Nebula, Glacies.

§. 7. Ros quid, et Pruina.

Ros fit a vapore non procul a terra elevato, et densato frigiditate nocturna, qui tenuissimas resolutus in partes in terram decidit: qui idem tempore frigido congelatus fit Pruina.

Ros aliquando pinguior cadit, qui Manna dicitur, aut Mel; habetque saporem dulcem, sed noxium et pecoribus et herbis.

§. 8. Nebula.

Nebula est vapor densior et copiosior, a sole excitatus, in imo aëre et frigore nonnihil condensatus, unde proximum aërem obscurat. Nebula plerumque a Sole oriente vel occidente excitatur, durat tamen quandoque per totos dies temporibus frigidis.

§. 9. Glacies.

Glacies est aqua in superficie terrae congelata, potissimum a frigore aëris ambientis, adjuvante tamen nonnihil concretione terrena.

§. 10. Fontes, Flumina.

In visceribus terrae generantur Fontes, quorum effectus sunt Flumina; idque secundum Aristotelem, ex aëre in terrae cavernis collecto, et ex frigore tandem in aquam converso; quumque tanta copia accesserit, ut locis in quibus generantur contineri nequeant, opportunis locis erumpunt, nisi potius existimandum sit Fontes ex Mari pervenisse per occultos quosdam in terra meatus.

Quaestiones Capitis Quarti.

1. De Meteoris Aqueis in genere.
2. De Nubibus.
3. De Pluvia communi.

4. De Pluvia prodigiosa.
5. De Nive.
6. De Grandine.
7. De Rore et Pluvia.
8. De Nebula.
9. De Glacie et Gelu.
10. De Fontibus et Fluminibus.

CAP. V.

De Meteoris Apparentibus.

§. 1. Meteora. Apparentia.

METEORA Apparentia sunt, quae sub specie aliqua cum figura a nobis conspiciuntur, sine tamen aliqua reali existentia in natura.

§. 2. Eorum Species.

Species nobiliores sunt, Chasma, Iris, et Galaxia. Ignobiliores vero multae aliae, ut Virgae, Halo, Parhelius, Paraselene, et Colores Nubium.

§. 3. Chasma quid.

Chasma est cum coelum quasi dehiscens apparet: dicitur, si sit grandius, proprie Chasma sive Hiatus; sin minus, Fovea. Fit Chasma ex exhalatione densa, in summa aëris regione, inflammatis partibus ejus extraneis et rarioribus, mediis vero propter densitatem non inflammatis: unde cavitas quaedam apparet instar foveae. Apparent Chasmata nocte plerumque serena.

§. 4. Iris.

Iris est arcus multicolor apparens in nube rorida et concava, ex reflexione radiorum Solis oppositi. Colores praecipui Iridis sunt, 1°. Puniceus, in parte ejus suprema. 2°. Viridis, in parte media. 3°. Caeruleus, in parte adhuc interiore. Nonnunquam etiam ex commistione Punicei et Viridis, quartus conspicitur, Flavus. Significat plerumque pluviam naturaliter, quia non apparet nisi in nube rorida, quae in pluviam facile dissolvi possit. Supernaturaliter tamen et ex instituto divino significat pluviarum modum futurum, ne terra in posterum diluvio pereat.

§. 5. Galaxia.

Galaxia est lucidus quidam candor, vel circulus, ut hic sumitur, sereno coelo conspicuus, ortus ex radiis minutissimarum stellarum, quae in coelesti Galaxia sunt, in nubem tenuem incidentibus.

§. 6. Virgae.

Virgae sunt lineae rectae, a Solis radiis in nubem aquosam dissimiliter raram incidentibus ortae; suntque signa pluviarum.

Halo est circulus sparsus circa Solem aut Lunam, quandoque et alias majores stellas, ortus ex refractione radiorum in nube. §. 7. Halo quid.

Parhelius est imago Solis expressa in nube aliqua densa juxta latus ejus, ita ut videamur plures aspicere Soles. Sed unus realis est in proprio suo orbe, reliqui apparentes in nube. §. 8. Parhelius.

Paraselene est imago Lunae ex causa consimili. §. 9. Paraselene.

Colores Nubium sunt qui effinguntur in nubibus, a Sole vel Luna illuminatis; suntque illi potissimum quatuor, Albus, Niger, Rubens, et Viridis. §. 10. Nubium colores.

Quaestiones Capitis Quinti.

1. De Phasmatis et Meteoris apparentibus in genere.
2. De Chasmate.
3. De Iride.
4. De Galaxia.
5. De Virgis et Halone.
6. De Parhelio et Paraselene.
7. De Coloribus Nubium.

CAP. VI.

De Metallis.

Corpora perfecte mixta sunt, in quibus elementa ad justam aliquam et constantem proportionem rediguntur. Eaque sunt aut animata aut inanimata. Inanimata sunt aut Metalla, Lapides, aut Terrae pretiosae, seu Succi. §. 1. Corpora perfecte mixta.

Metallum est corpus perfecte mistum, in venis Terrae, e sulphure et argento vivo ortum. §. 2. Metallum quid.

Materia Metallorum proxima, sunt sulphur et argentum vivum: quorum sulphur ortum habet ex exhalatione pingui et terrestri; argentum vivum ex vapore magis aqueo. Causa efficiens remota est calor coeli et elementorum; propinqua vero, frigus terrae, quod materiam a calore praeparatam condensat. §. 3. Eorum Materia quae.

Generantur Metalla in venis vel gremio terrae, sed praecipue inter lapides, et in locis montanis. §. 4. Ubi generantur.

Metalla specifice distinguuntur secundum suos colores, vires, et usus.

§. 5. Metalla puriora.

Metalla puriora, in quibus scilicet decoctio est sulphuris et argenti vivi magis exquisita, sunt Aurum et Argentum.

Aurum.

Aurum praedominium habet sulphuris rubei purissimi; est omnium metallorum nobilissimum, tenuissimum, gravissimum, et corruptu difficillimum; habetque prae reliquis Metallis odoris et saporis praestantiam.

§. 6. Argentum.

Argentum est Metallum ex argento quidem vivo puriore praecipue conflatum.

§. 7. Metalla Impuriora.

Impuriora sunt reliqua Metalla, quorum alia plus habent humoris sive argenti vivi, alia plus terrae sive sulphuris. Plus habet Argenti vivi Stannum, Plumbum album et nigrum; sulphuris, Aes, Chalybs, et Orichalcon.

§. 8. Lapides quid.

Lapides sunt corpora perfecte mixta, ex sicca exhalatione per calorem contemperata, et frigore terrae concreta, suntque Vulgares vel Pretiosi. Lapides Vulgares crassioris sunt naturae; Pretiosi, purioris aut tenuioris.

§. 9. Vulgares.

Lapides Vulgares aut sunt porosi, ut Tophus et Pumex; aut solidi, quorum variae sunt species: praecipuae sunt Marmor, Silex, Cos, Saxum.

§. 10. Pretiosi, eorum Species.

Lapides Pretiosi, sive Gemmae, praeter puritatem materiae et nitorem et elegantiam, viribus etiam conspicuae sunt; quarum aliae sunt nobilissimae, aliae minus nobiles.

Nobilissimae sunt, Adamas, Smaragdus, Sapphirus, Jaspis, Hyacinthus, Amethystus, Chalcedonius, Chrysolithus, Achates, Topazia, Onyx, Sardus, Rubinus, Carbunculus: minus nobiliores sunt, Crystallus, Corallium, Succinum, Perla, aliaeque plurimae.

§. 11. Terra pretiosa.

Terrae pretiosae, sive succi, sunt corpora perfecte mixta, mediae cujusdam naturae inter metalla et lapides: harum aliae sunt liquidae aliae non liquidae.

Liquidae sunt, Vitriolum, Alumen, Bitumen, et Sal.

Non liquidae sunt, Auripigmentum sive Arsenicum, Sandaracha, Calx, Gypsum, Creta, Ochra, Argilla, Terra Lemnia, Terra Armenia.

Quaestiones Capitis Sexti.

1. De Mineralibus et Metallis in genere.
2. De Sulphure.
3. De Argento vivo et Mercurio.
4. De Auro et Argento.

5. De Plumbo et Stanno.
6. De Aere, Ferro, Chalybe, et Aurichalco.
7. De Lapidibus in genere.
8. De Topho et Pumice.
9. De Lapidibus solidis.
10. De Gemmis et Lapidibus pretiosis.
11. De Gemmis nobilioribus.
12. De Gemmis minus nobilibus.
13. De Vitriolo et Alumine.
14. De Bitumine.
15. De Sale.
16. De reliquis Terris pretiosis.

LIBER QUARTUS.

CAP. I.

De Plantis in genere.

§. 1. Corpora Sensibilia.

CORPORA animata sunt, aut Insensibilia, ut Plantae; aut Sensibilia, ut Animalia.

§. 2. Planta quid.

Planta seu Stirps est corpus perfecte mixtum, vegetanti anima praeditum. Communes affectiones Plantarum sunt, actus immediati animae vegetantis, qui tamen conveniunt animalibus; facultas scilicet nutrix, auctrix, et generatrix.

§. 3. Quomodo generantur et corrumpuntur.

Generantur Plantae e terra, vivuntque et vigent per calorem cum humido temperatum, quem ex terra attrahunt per radices suas. Corrumpuntur autem Plantae realiter ob defectum humidi a calore absumpti progressu temporis; quae Corruptio dicitur Ariditas. Praeternaturaliter corrumpuntur, scilicet aut nimio extremo frigore calorem naturalem exstinguente, vel calore humidum exhauriente, et consequenter calorem ob defectum pabuli. Corruptio partialis quarundam Plantarum a vi externa dicitur Sideratio.

Plantae oriuntur aut sponte, aut industria artis. Quae sponte oriuntur,

ex semine nascuntur, vel
- Proprio, homogeneo, et manifesto, ut in Salictis.
- Occulto, et analogo, ut multa herbarum et fructuum genera, quae non sata proveniunt.

Industria hominum propagantur multae, vel scilicet radice in terram depressa, ut Glycyrhiza, vel surculo in terram fixo, ut Vitis, et haec propriae dicitur Propagatio; vel surculo in truncum Plantae insito, et dicitur Insitio; vel denique folio terrae infosso, ut in paucissimis quibusdam.

§. 4. Earum partes.

Plantarum partes Organicae, per quas scilicet anima vegetans perficit operationes suas, aut sunt principales, aut minus principales.

Principales aut sunt perennes, quae perpetuo manent eaedem, aut anniversariae, quae quotannis et statis temporibus renascuntur. Perennes sunt, radix, caulis, medulla, et ramus. Principales.

Radix est infima pars plantae in terra defixa, quae nutrimentum omnibus partibus suppeditat per fibras quasdam. §. 5. Radix quid.

Caulis, sive caudex, vel truncus, est ea pars Plantae, qua a radice surgit supra terram, et alimentum ad reliquas Plantae partes defert. §. 6. Caulis quid.

Medulla est pars Plantae interna humidior, in medio caulis latitans. §. 7. Medulla quid.

Rami sunt partes Plantae, quae a caule tanquam brachia in multitudinem diffunduntur. §. 8. Ramus quid.

Partes anniversariae sunt surculus, flos, et fructus.

Partes minus principales sunt cortex et folia. Cortex est velut tunica quaedam ex fibris contexta, cauli et ramis superinducta contra coeli intemperiem. Minus principales. §. 9. Cortex quid.

Folia sunt quasi excrementa Plantarum, ex humore et fibris constantia, conservationi praesertim et florum et fructuum destinata. §. 10. Folia.

Quaestiones Capitis Primi.

1. De causis Plantarum.
2. De facultate nutrice.
3. De facultate auctrice.
4. De facultate generatrice.
5. De corruptione Plantarum.
6. De propagatione Plantarum.
7. De partibus Plantarum.

CAP. II.

De Plantarum Generibus.

VARIAE sunt Plantarum divisiones ex accidentibus sumptae: ut ex solo, aliae sunt Terrestres, aliae Aquatiles. Terrenae rursus vel Urbanae vel Agrestes. §. 1. Plantarum genera.

Urbanae dicuntur, quae sine cultura humana aut non proveniunt, aut infeliciter: sunt quae in hortis aluntur Flores et Arbores. Urbanae.

Agrestes. Agrestes sunt quae cultura humana non indigent, ut Herbae et Arbores quae in sylvis et campis aluntur.

Aquatiles. Aquatiles sunt quarum ortus est in aquis, sive mari, sive rivis, sive fontibus.

Aliae rursus felicius nascuntur in locis calidis, aliae frigidis; umbrosis aliae, aliae apricis; saxosis aliae, aliae arenosis, &c.

§. 2. Distinguuntur foecunditate, A foecunditate, fructificantes semel in tota vita, aliae frequentius, rariusque aliae; semel tantum in anno aliae, aliae bis, terve, aut plus.

temperamento. A temperamento, aliae sunt calidae, aliae humidae, aliae frigidae, aliae siccae; idque primo, secundo, tertio, aut quarto gradu: quod potissimum observant Medici propter Plantarum vires in operando, scilicet qualitates earumque gradus.

Aliae etiam sunt Plantarum divisiones; tempore germinationis et fructificationis, modo crescendi, et vitae brevitate et diuturnitate, effectis particularibus, sympathia et antipathia earum et ad invicem et cum aliis corporibus, et aliunde desumptae.

§. 3. Sunt vel Potissima tamen divisio est secundum quam omnes Plantarum species ad quasdam suas classes et genera ducuntur: aliae sunt perfectae, aliae imperfectae.

Perfectae. Perfectae dicuntur, quae praecipuas Plantarum partes, radicem scilicet et superficiem, evidenter distinctas habent.

Earum genera. Perfectarum tria sunt genera, Arbor, Frutex, Herba: quarum Arbor et Frutex caulem habent perennem, Herbae vero aut caulem non habent, aut non perennem. Arbor magnitudine differt a frutice, habetque caulem simpliciter a radice pullulantem. Frutex arbore minor est, habetque caulem multiplicem; qui si sit tenuior, cremium dicitur, sive suffrutex, ut Rosa, Salvia: sin crassior, frutex, ut Avillana: qui major si fuerit, per abscissionem stolonum in arborem transire potest. Herba arbore et frutice minor est, quae plerumque caule caret, et folia statim a radice mittit: aliquando caulem habet, sed exiguum, et mollem, et non perennem.

Imperfectae. Plantae imperfectae sunt, quarum aut superficies aut radix inevidens est, ut Tubera, Fungi, Viscum.

Quaestiones Capitis Secundi.

1. De Plantarum divisione ex natura soli.
2. De variis Plantarum divisionibus ex accidentibus desumptis.
3. De Arboribus.
4. De Fruticibus et Suffruticibus.
5. De Herbis.
6. De Plantis imperfectis.

CAP. III.

De partibus Animalium.

§. 1. Animal quid.

ANIMAL est corpus animatum sensibile. Animal, praeter affectiones quae sunt communes ipsi cum Planta, habet quasdam proprias affectiones,

Facultatem scilicet { Sensitivam, tum { externam, / internam, / Locomotivam,

ad omnia sensitiva perfluentes, a quibus etiam profluunt diversi actus secundi, ut somnus et vigilia, respiratio, sagacitas, et alii, ad quos omnes debite exsequendos destinatae sunt suis usibus partes organicae in singulis Animalium speciebus pro peculiari ratione propriarum animarum.

§. 2. Ejus partes.

Partes Animalis sunt, aut Contentae, ut humores et spiritus; aut Continentes, ut reliquae partes.

§. 3. Humor quid.

Humor est pars corporis fluida, in spatiis ejus contenta, necessaria ad ejus conservationem. Qui congenitus corpori ipsique toti a prima conformatione insitus, dicitur Radicalis vel Primigenius humor, pabulum caloris naturalis, a quo quum quotidie absumatur, necesse est ut reparetur alimentis; sicque reparatus humor Adventitius dicitur. Estque vel Primarius vel Secundarius.

§. 4. Ejus divisio in primarium.

Primarii humores sunt quatuor. Sanguis et Pituita, qui duo maxime faciunt ad nutritionem; et Bilis flava seu Cholera, vel Atra Bilis sive Melancholia, qui sunt humores magis excrementarii.

Sanguis.

Sanguis est humor calidus et humidus, et respondet aëri. Pituita frigidus et humidus, et respondet aquae. Cholera est

calidus et siccus, et respondet igni. Melancholia, frigidus et siccus, et respondet terrae.

Secundarium. Humores secundarii sunt simpliciter excrementitii, qui per concoctionem secundam aut tertiam secernuntur ab humoribus primariis; et sunt tres, serum, quae est materia urinae; sudor, et lachrymae; aliique nonnulli minoris notae.

§. 5. Spiritus quid. Spiritus est substantia pertenuis, instar vaporis, in corpore; estque primum animae instrumentum ad functiones obeundas in corpore. Spiritus insitus et primigenius est per totum corpus diffusus, et velut sedes caloris naturalis; in cujus subsidium influit spiritus adventitius. Estque triplex, Naturalis, Vitalis, et Animalis.

§. 6. Ejus divisio. Naturalis ex puriore sanguinis parte in jecore procreatur, inservitque actionibus naturalibus. Vitalis ex naturali spiritu et aëre inspirato in corde generatur; inservitque actionibus vitalibus. Animalis ex Vitali generatur in cerebro, inservitque actionibus animalibus. Naturalis est in venis, Vitalis in arteriis, Animalis in nervis.

§. 7. Partes continentes quae. Partes continentes sunt similares aut dissimilares; suntque similares aut spermaticae, quae immediate generantur ex semine, aut carnosae, quae ex sanguine generantur.

Spermaticae, sunt, ossa, cartilago, ligamenta, membrana, nervi, arteriae, vena, fibrae, adeps, cutis: ad carnosas partes pertinet musculorum caro.

Partes dissimilares et proprie organicae sunt, quae ex similaribus compositae diversam habent substantiam. Suntque vel externae vel internae.

§. 8. Partes externae. Externae sunt, caput, truncus, et artus.

Capitis partes sunt cranium, in quo cerebrum continetur, dividiturque in tres quasi regiones, suturis distinctas; et facies, cujus partes iterum sunt oculi, aures, nasus, genae, et os.

§ 9. Truncus. Truncus constat ex parte anteriore, quae rursus aut superior est, et pectus dicitur, aut inferior, et venter dicitur; et posteriori, et dorsum dicitur.

Artus sunt manus, pedes, et partes quae illas trunco copulant.

§. 10. Partes internae. Partes Internae sunt, quae in ventribus contentae ab externis partibus teguntur. Continentur illae vel in ventre infimo, vel medio, vel supremo.

In ventre infimo continentur membra deservientia tum nutri-

tioni, tum generationi. Nutritioni deserviunt oesophagus, ventriculus, et intestina, respectu primae concoctionis; respectu secundae, hepar, quod elaborat utile alimentum, et vesicula, lien, renes, et vesica, quae excrementum inutile evehunt. Generationi inserviunt vasa seminalia, testiculi, et pudenda. Haec omnia membra dicuntur organa naturalia.

Venter medius ab infimo distinguitur diaphragmate: in ventre medio continentur cor et pulmo, quae sunt membra vitalia.

In supremo ventre continetur Cerebrum: quod est principale membrum facultatum animalium.

Quaestiones Capitis Tertii.

1. De facultate sensitiva et locomotiva.
2. De Ossibus.
3. De Cartilagine, Ligamentis, et Membranis.
4. De Nervis, Arteriis, et Venis.
5. De Fibris, Adipe, et Cute.
6. De Carne, et Musculis.
7. De Capite, et Cranio.
8. De Oculis.
9. De Auribus.
10. De reliquis partibus Faciei.
11. De Thorace, et Ventre.
12. De Dorso.
13. De Manibus.
14. De Pedibus.
15. De Oesophago, Ventriculo, et Intestinis.
16. De Hepate.
17. De Vesicula, et Liene.
18. De Renibus, et Vesica.
19. De Membris generationi inservientibus.
20. De Corde.
21. De Pulmone.
22. De Cerebro.

CAP. IV.

De Speciebus Animalium.

§. 1. Animalia rationis expertia.

ANIMALIA omnia, praeter hominem, sunt rationis expertia; quorum alia aliis perfectiora sunt. Animalia ea perfecta censentur, quae corpus habent integrum sine caesura, et sanguine praedita sunt. Suntque Terrestria aut Aquea.

§. 2. Terrestria quae &c.

Terrestria dicuntur, quae extra aquam in terra degunt, aut victum ex terra petunt: Aquea, quae in aquis. Animalia Terrestria aut Gressibilia sunt aut Volatilia; Gressibilia, aut Quadrupedia aut Reptilia.

Quadrupedia sunt quae quatuor pedibus incedunt, habentque easdem fere partes et organa praecipua cum homine. Quadrupedes aut oviparae sunt aut viviparae. Oviparae sunt quae ova pariunt, ex quibus Animalia tandem excluduntur; ut Ranae, Lacertae, Stelliones, aliaeque paucae viviparae, quae perfectum animal primo partu edunt. Vivipararum multae sunt species, et divisiones variae; aliae enim sunt ferae, aliae cicures et mansuetae: aliae multos foetus edunt, quae plerumque sunt multifidae, ut Canis: aliae paucos, quae aut solidipedes sunt, quae plerumque cornibus carent, ut Equus; aut Bisulcae, quae plerumque sunt Cornutae.

§. 4. Reptilia quae.

Animalia Reptilia sunt, quae humi repunt, et convolvendo sese promovent, ut omnia genera Serpentium et Vermium. Omne genus Reptilia sunt ovipara.

§. 5. Volatilia quae.

Volatilia sunt quae, alis praedita, volatu in aëre utuntur. Suntque omnia Bipedia, destituunturque renibus et vesica, unde fit ut exiguo potu contenta sint, nec urinam emittant. Variae sunt distributiones Volatilium, sed potissima sumitur a victu; alia enim carnibus vescuntur, ut aves praedatoriae, quae plerumque unguibus praeditae sunt aduncis, ut aquila, et genera accipitrum; aliae vermibus; aliae denique herbis et frugibus e terra natis.

§. 6. Aquea quae.

Aquea Animalia, ut in aquis degunt, ita aquae naturam et temperamentum induunt, ut Pisces. Pisces aliqui vivos pariunt foetus, ut Cete, et Delphines; sed plurimi ova generant, quae aquis fovenda committunt. Pisces pulmone carent, et aspera arteria: proinde nec vocem edunt, nec spiritum. Pisces aut

cutem habent asperam, aut levem, aut testaceam. Qui asperam habent cutem sunt perfectissimi, ut balaena, lucius, et sanguine praediti. Reliqui sunt imperfectiores, ut loligo, cancer.

§. 7. Amphibia quae.

Aqueis enumeranda sunt, quae Amphibia dicuntur, quod partim in terris, partim in aquis degunt: sive sint Quadrupedia ut crocodilus, hydra, et ranarum aliqua genera: sive Reptilia, ut natrix: sive volucria, ut mergus. Ista animalia vitam ut plurimum in aquis agunt, sed cum terrestribus in eo conveniunt, quod pulmones habent et respirant.

§. 8. Animalia Imperfecta.

Animalia Imperfecta sunt, quorum corpora divisa videntur: unde et Imperfecta dicuntur. Ista sanguine carent, nec respirant; possuntque ex putrida materia generari. Imperfectorum alia sunt pennata, alia pennis carentia. Pennata quaedam binas habent pennas, quaedam quaternas. Pennis carentia, aut humi gradiuntur, ut formicae, locustae; aut prorepunt, ut vermes.

Quaestiones Capitis Quarti.

1. De variis Brutorum differentiis.
2. De Quadrupedibus in genere.
3. De Quadrupedibus Oviparis.
4. De Quadrupedibus Multifidis.
5. De Solidipedibus.
6. De Bisulcis et Cornutis.
7. De Reptilibus.
8. De Avibus in genere.
9. De Avibus rapacibus.
10. De Avibus domesticis.
11. De Avibus mediae naturae.
12. De Animalibus aqueis in genere.
13. De Piscibus perfectioribus.
14. De Piscibus imperfectioribus.
15. De Amphibiis.
16. De Animalibus imperfectis in genere.
17. De generatione Animalium ex putrida materia.
18. De Insectis pennatis.
19. De Insectis impennatis.
20. De Zoophytis.

CAP. V.

De Homine.

§. 1. Hominis excellentia.

RESTAT animal Rationale, Homo; nam anima non solum intellectiva, sed et variis corporis dotibus reliquis naturalibus longe nobilior.

§. 2. Ejus materia.

Materia corporis humani est semen patris cum sanguine materno: conceptum enim semen in utero materno, per vim prolificam incipit post paucos dies formari in foetum, et membra interna primum ex eo detinere, nempe hepar, cor, et cerebrum: ita ut primo organa formentur naturalia, postea vero animalia.

§. 3. Foetus.

Foetus in utero materno nutritur sanguine, idque per umbilicum. Efformatur autem citius mas quam foemina.

Mas tertio fere die a conceptione; foemina vero non ante quartum; quo tempore credibile est animam primum infundi, quum prius embryo diceretur, potius quam infans.

§. 4. Quo tempore movet Infans.

Infans efformatus in utero non statim movetur propter imbecillitatem cerebri et mollitiem nervorum. Sed moveri incipit mas, ad finem tertii mensis post conceptionem; foemina quarti. Infantis absoluta effigiatio post quinque et quadraginta dies evenit, secundum versus,

Sex in lacte dies, ter sunt in sanguine terni,
Bis seni carnem, ter seni membra figurant.

§. 5. Partus tempus.

Partus post conceptionem tempus non est certo definitum, regulariter tamen et ut plurimum fit completis novem mensibus: aliqui nascentes etiam undecimo mense, alii etiam septimo aut octavo; et septimestris partus solet esse vitalis, octomestris vero nunquam aut perraro. Ante septimum mensem editus abortivus est.

Quaestiones Capitis Quinti.

1. De nobilitate Hominis in comparatione ad alias creaturas naturales.
2. De semine, et vi ejus prolifica.
3. De menstruis.
4. De conceptione seminis.
5. De formatione foetus in utero.
6. De partu.

CAP. VI.

De Anima in genere.

§. 1. Corporis Forma.

Corporis animalis Forma Anima dicitur; quae, quoniam diversae rationis est a reliquis formis mere naturalibus, specialem in sua natura considerationem postulat; de qua agit Aristoteles in libris de Anima, et opusculis quae Parva Naturalia dicuntur.

§. 2. Anima quid.

Anima est actus primus corporis organici vitam habentis in potentia.

Dicitur actus primus ad discrimen actuum secundorum, qui non sunt formae dantes esse corpori organico, sed facultates vel potentiae consequentes formam. Dicitur autem 'organici,' quia omne corpus animatum habeat necesse est distincta membra et quasi organa, per quae anima suas exerceat operationes. Dicitur 'Vitam habentis in potentia,' quia primus effectus animae in corpore organico est vita.

§. 3. Anima aliis formis nobilior.

Anima est simpliciter nobilior omnibus aliis formis naturalibus. Unde et 'Omne animatum est nobilius coelo.'

Unius corporis una tantum est anima. Anima non tollit formam mixti in corpore animato, neque destruit operationes ejus.

Anima est expers quantitatis; proinde nec divisionem patitur nec extensionem.

Quaestiones Capitis Sexti.

1. De subjecto et ordine Librorum de Anima.
2. De definitione Animae.
3. De nobilitate Animae supra alias formas naturales.
4. De unitate Animae in uno corpore.
5. De consistentia Animae cum forma misti in eodem corpore.
6. De indivisibilitate Animae.

CAP. VII.

De Facultatibus et Effectis Animae vegetantis.

§. 1. Animae Vegetantis facultates tres.

Animae Vegetantis Facultates sunt tres, nutrix, auctrix, et generatrix.

Facultas nutrix sive altrix est, qua nutrimentum in corporis viventis substantiam convertitur, in reparationem ejus quod

§. 2. Nutrix.

deperditur. In omni nutritione est nutriens, scilicet Anima, et ejus instrumentum, calor naturalis; aliquid nutritum, corpus scilicet vivens; et aliquid, quo nutritur, alimentum scilicet externum. Omne vivens animal, dum vivit, nutritur.

§. 3. Ei subservientes.

Nutritioni variae inferiores serviunt facultates; ut scilicet concoctrix, qua alimentum receptum vi caloris naturalis subigitur et alteratur, cujus species sive gradus sunt, elixatio, maturatio, assatio. Secundo, attractrix, qua alimentum debite concoctum per meatus convenientes in membra derivetur. Tertio, retentrix, qua alimentum conservatur in locis idoneis, donec debite alteretur et secernatur. Quarto, expultrix, qua alimenti partes minus nutritivae a nutritivis secretae expelluntur, ne corpori noceant. Natura magis sedula est in expellendis nocivis, quam in attrahendis aut retinendis utilibus.

§. 4. Auctrix quae.

Facultas auctrix est, qua corpus vivens ex nutritione extenditur in omnes dimensiones, donec ad justam et debitam magnitudinem perveniat. Auctrix ab altrice differt, sine ea tamen non est. Omne corpus vivens requirit certam quandam magnitudinem corporis ad exercendas actiones perfectae suae speciei convenientes. Proinde tamdiu durat accretio, donec corpus extendatur ad determinatam a natura quantitatem; eaque acquisita cessat. Aucti quaelibet pars augetur.

§. 5. Generatrix quae.

Facultas generatrix sive procreatrix est, qua corpus vivens per vim prolificam in semine generat sibi simile. Sicut nutrix facultas ordinatur ad conservationem individui, sic generatrix ad conservationem speciei.

Facultates inferiores subservientes procreationi, sunt alteratrix, qua semen disponitur et praeparatur ad recipiendam formam suae speciei debitam; et formatrix, qua semen atque ex semine ortum paulatim effigiatur secundum distincta organa.

§. 6. Vita quid.

Actus sive affectio Animae Vegetantis dicitur Vita, quae est actus animae corporisque per conjunctionem utriusque.

In quo consistit.

Vita consistit in legitima temperie primarum qualitatum, praesertim caloris et humoris radicalis. Unde dici solet, Vitam consistere in calido et humido.

Ad longitudinem et brevitatem vitae multa conferunt, ut imprimis naturale temperamentum, tum etiam coelestium corporum influentiae, qualitas regionis, solis et aëris temperies, aliaque nonnulla, de quibus Medici.

§. 7. Vitae aetates.

Vitae variae sunt aetates, certis quasi periodis distinctae, in

quibus naturalis temperies corporis ordinarie evidentem aliquam mutationem subit. Quales sunt, Infantia, Pueritia, Pubertas, Adolescentia, Juventus, Aetas consistens, et Senectus. Omnes aetatum species ad tres periodos reduci possunt; quarum prima comprehendit spatium a primo ortu, donec cessat accretio. Secunda spatium a cessante accretione usque ad evidentem declinationem functionum et virium vitalium in corpore. Tertia quod exinde est ad mortem usque.

§. 8. Mors quid. Ejus species.

Vitae privatio Mors dicitur, quae est cessatio functionum animae in corpore propter utriusque dissolutionem. Mors naturalis dicitur, quae contingit ex absumptione humoris radicalis a calore naturali, qui defectu idonei pabuli et ipse etiam deficit. Mors violenta est, quum exstinguitur calor ex accidente aliquo, cujusmodi sunt plurimi.

Quaestiones Capitis Septimi.

1. De Facultate Nutrice, et Nutritione.
2. De Concoctione.
3. De reliquis Facultatibus inservientibus Nutritioni.
4. De Facultate Auctrice.
5. De Facultate Generatrice.
6. De Vita.
7. De Causis longitudinis et brevitatis Vitae.
8. De varia Aetatum ratione.
9. De Aetatibus durante accretione.
10. De Juventute et Aetate consistente.
11. De Senectute.
12. De Morte in genere.
13. De Morte naturali.
14. De Morte violenta.

CAP. VIII.

De Sensu, et Sensibili in genere.

§. 1. Animae sentientis Facultates.

Animae Sentientis tres sunt Facultates; sensitiva, appetitiva, locomotiva.

§. 2. Facultas sensitiva.

Facultas sensitiva est, qua animal percipit objecta sensibilia, ut salutaria sequi possit, et noxia declinare. Facultas haec

potissimum residet in spiritibus animalibus, pendetque potissimum a nervis, in quibus sunt spiritus.

Ejus Objectum. Objectum Sensationis per se aut Commune est aut Proprium.

Sensibilia Communia sunt, quae non proprie objiciuntur alicui particulari Sensui, sed a pluribus communiter percipiuntur: qualia enumerantur a Philosophis quinque ista, Motus, Quies, Magnitudo, Numerus, et Figura.

Sensibilia Propria sunt, quae ab uno tantum Sensu percipiuntur; ut Colores Visu, &c. Sensibilia per accidens possunt esse quaevis accidentia, quae in eodem subjecto reperiuntur, in quo reperiuntur Sensibilia per se, atque etiam ipsum subjectum.

§. 3. Ad Sensationem quot requiruntur. Ad rectam Sensationem requiruntur nonnulla ex parte Sensibilis; et primo, debita proportio respectu gradus; Excellens enim Sensibile corrumpit Sensum. Secundo, situs conveniens respectu organi unde visus potest decipi, si quid objiciatur oculis non secundum rectam lineam. Tertio, justa distantia ab organo. Quarto, justa mora temporis; quae enim subito feriunt Sensus, et momento quasi praetervolant, aut leviter aut nihil eos afficiunt.

§. 4. Sensus. Sensus est et potentia activa, et passiva, magis tamen passiva; Sensatio enim fit per receptionem specierum sensibilium in organum; agit tamen Sensus suo modo, dum species sic receptas percipit et judicat. Objecta sensibilia non incurrunt in Sensus secundum substantiam suam, sed secundum imagines quasdam intentionales ipsa repraesentantes, quas imagines species sensibiles vocant. Sensus non potest falli circa proprium objectum, positis requisitis conditionibus ex parte organi sensorii.

§. 5. Organa quae. Organa et media quae recipiendis speciebus sensibilibus destinantur, sunt partes quaedam corporis a natura efformatae et in eum usum donatae; quare et Sensoria dicuntur.

Ad rectam Sensationem requiritur ex parte organi, ut sit integrum, illaesum, et recte dispositum.

§. 6. Sensorium commune. Organum sive Sensorium commune Peripatetici statuerunt cor; sed Medici postea, experientia magistra, rectius docuerunt cerebrum illud esse, quum nervos a cerebro oriri non a corde constat. Propria vero organa, quae cuilibet Sensui sunt peculiaria, ut oculus visui, &c, Sensorium dicitur esse vacuum ea qualitate quam percipere debet, alias non potest esse Sensatio; 'Intus enim apparens prohibet alienum.'

Inter Sensorium et Sensibile necesse est ut interveniat aliquod Medium, per quod Objectum deferatur ad organum; sine enim tali medio non potest fieri Sensatio, juxta illud Aristotelis,* Sensibile positum supra sensorium non facit sensationem. §. 7. Sensorium et Sensibile requirunt medium.

Ad debitam Sensationem requiritur, ex parte medii, ut sit conveniens objecto, et naturaliter se habens, nec aliena aut qualitate aut proportione immutatum. Unde visio impeditur, si aër intermedius aut tenebrosus sit, aut alieno colore imbutus.

Quaestiones Capitis Octavi.

1. De Facultate Sensitiva in genere.
2. De Sensibilibus communibus.
3. De requisitis ad Sensationem ex parte Objecti.
4. De Sensu agente et patiente.
5. De Speciebus Sensibilibus.
6. De infallibili Sensuum judicio.
7. De principali membro sive Sensorio.
8. De requisitis ad Sensationem ex parte organi.
9. De necessitate Medii ad Sensationem.
10. De requisitis ad Sensationem ex parte Medii.

CAP. IX.

De Sensibus externis.

Sensus alii sunt externi, alii interni. Externi sunt, qui in exteriore parte corporis residentes, objecta externa eaque tantum praesentia percipiunt; suntque numero quinque, Visus, Auditus, Olfactus, Gustus, et Tactus; quorum Gustus et Tactus sunt simpliciter ad esse animalis, reliqui tantum ad bene esse. Visus tamen omnium nobilissimus est, quia potissimum conducit ad cognitionem. Visus et auditus in homine sunt Sensus λογικώτατοι. §. 1. Sensuum divisio et numerus.

Visus est sensus, quo quid potentia aspectabile fit actu aspectabile. Objectum Visus sunt lumen et colores. Lumen est actus diaphani, qua diaphanum est. Corpora autem luminosa sive lucida, aut simplicia sunt, ut coelum, aër, aqua; aut solida, ut vitrum, crystallus, &c. Color est extremitas perspicui in corpore terminato. Medium visionis, per quod color §. 2. Visus quid. Lumen. §. 3. Color quid.

* De Anima, III. xiii. 6.

§. 4. Visionis medium. Ejus organum. Quomodo fit.

ad organum fertur, est corpus perspicuum. Organum visus est oculus, ea praesertim ejus pars, quae humor crystallinus dicitur; administri vero visionis sunt nervi optici in oculo, et spiritus animales in iis contenti. Visio fit intus, receptione specierum ab objecto in oculos, non autem emissione radii, aut luminis, aut cujusque alterius rei ab oculo ad objectum.

§. 5. Auditus quid. Ejus objectum Sonus. Echo. Soni divisio. Organum. Medium. Quomodo fit.

Auditus est Sensuum post Visum nobilissimus, et maxime conducens ad disciplinam; estque sensus objectum audibile percipiens, nempe sonum. Sonus est qualitas ex collisione plurium corporum solidorum excitata in aëre aut aqua. Sonus ab animalis ore editus, sive articulatus sive inarticulatus sit, dicitur proprie Vox. Sonus geminatus sive reflexus dicitur Echo; fitque ex refractione aëris in loco aliquo cavo opposito. Sonus acutus est, aut gravis; acutus, qui celeriter organum ferit; gravis, qui tardius. Organum Auditus sunt aures; ministri autem, nervi auditorii et aër innatus in tympano auris. Medium Auditus est partim internum, aër scilicet receptus in organo; partim externum, aër scilicet vel aqua intermedia. Auditio fit, percusso a solidis corporibus aëre externo, qui aërem proximum subinde ferit, et sonum continuat dum ad aurem perveniat, ubi a vernaculo aëre acceptus in nervum auditorium transmittitur.

§. 6. Olfactus quid. Finis. Organum.

Olfactus est sensus odorabilis percipiens. Hic sensus in homine omnium debilissimus est; acrior multo in canibus, suibus, vulturibus &c. Ejus objectum est odor, qui est qualitas orta ex sicco et sapido debite contemperato cum humido, et a calore educta. Proinde corpora simplicia aut mista insipida odore carent. Odores aut extremi sunt, dulcis scilicet et amarus, aut intermedii. Finis olfactus praecipuus est, ut alimenta a non alimentis discernantur: Odores tamen et alios etiam usus habent, confortant enim cerebrum, et spiritus reficiunt. Nutriendi tamen vim non habent. Organum olfactus sunt Nares, praesertim superior earum pars, quae inter calvaria est; administri tamen sunt Nervi mollissimi summo narium ossi conjuncti.

§. 7. Gustus quid. Ejus objectum.

Gustus est sensus objecta gustabilia percipiens. Gustus non est sine Tactu; tamen differt objecto et organo. Objectum Gustus est sapor; qui est qualitas generata in corpore mixto a sicco terrestri cum humido aqueo per calorem. Sapores aut extremi sunt, dulcis scilicet et amarus; aut intermedii, quorum

multae sunt species, praecipue tamen quinque; salsus, acer, austerus, acerbus, acidus. Organum Gustus est Lingua, praesertim radices ejus. Medio externo Gustus non indiget, quia humidum, in quo sapor est, sine Tactu percipi non potest; Medium vero internum est caro Linguae fungosa et humidum salivale. Sapidum, scilicet si sit actu humidum, facile imprimit saporem suum Linguae; sin siccius fuerit, comminui prius necesse est et cum humido salivali permisceri, quam sapor ejus percipi possit. Organum. Medium.

Tactus est omnium sensuum maxime ignobilis, est tamen in homine propter perfectionem temperamenti exquisitus; estque Sensus objecta tactilia percipiens. Ejus sensorium est caro; Medium vero internum, externo enim non indiget, cuticula per totum corpus animalis diffusa. Instrumentum Tactus sunt nervi per totum corpus animalis dispersi, qui quo plures sint aut subtiliores, eo Tactus exquisitior. Objectum Tactus sunt quatuor primae qualitates, aliaeque tactiles secundae, quae ab illis oriuntur, ut Asperitas, Laevitas, Durities, Mollities, Ariditas, Lubricitas, Lentor, Friabilitas, et siquae sunt aliae ejusdem generis. §. 8. Tactus quid. Ejus sensorium. Objectum.

Quaestiones Capitis Noni.

1. De numero Sensuum externorum.
2. De nobilitate Sensuum comparata.
3. De necessitate Sensuum.
4. De Visu, et ejus organo et medio.
5. De Auditu.
6. De objecto et medio Auditus.
7. De Gustu.
8. De objecto et medio Gustus.
9. De Olfactu.
10. De objecto et medio Olfactus.
11. De Tactu.
12. De objecto et medio Tactus.
13. An Gustus a Tactu differat?

CAP. X.

De Sensibus internis.

Sensus interni sunt, qui sensibilium rerum species, etiam absentium, percipiunt, et dijudicant. Horum sedes est in §. 1. Sensus internus.

§. 2. Quot sunt. cerebro: unde et nervorum principium. Sensus interni sunt tres: Sensus Communis, Phantasia, et Memoria. Quorum Sensus Communis sedet in anteriore cerebri parte sive ventriculo, ut qui propter humiditatem aptissimus est ad conservandum species.

§. 3. Sensus Communis. Sensus Communis omnium exteriorum Sensuum species apprehendit, atque a se invicem discernit; ad quem omnes exteriores Sensus suorum objectorum species, velut ad communem judicem deferunt: hujus actiones, laeso cerebro aut temperamento ejus immutato, laeduntur etiam et impediuntur.

§. 4. Phantasia. Phantasia species rerum sensibilium, aut a Sensu Communi acceptas, aut a se per similitudinem earum formatas, retinet et diligentius examinat. Phantasia enim, praeter sensibilia ei aliunde communicata, imagines rerum ex sua quadam propria vi effingit, idque saepenumero levissimis de causis sine ulla rei commercione; ut in Phreneticis, aliisque aut laesa mente aut gravi morbo laborantibus, contingit. Phantasiae magna vis est non solum ad actus intellectuales, sed etiam in res corporeas, in quibus reales effectus sine aliqua notabili externa causa producit; atque ex hujus temperamento vario potissimum dependet multiformis illa ingeniorum varietas.

§. 5. Memoria. Memoria, velut Animae Thesaurarius, species sensibiles judicatas a Sensu Communi, atque a Phantasia cogitatas, tanquam in deposito servat. Memoriae objectum sunt res tantum praeteritae: ei contrariatur Oblivio. Memoria, si ex objecto aliquo praesenti revocetur in cognitionem ejus quod prius retinuerat, nec tamen in promptu erat, Recordatio dicitur, sive Reminiscentia. Memoriae tenacitas et lubricitas dependet potissimum ex temperie Cerebri.

§. 6. Somnus. Animalibus gratia facultatis sensitivae competunt, tanquam effectus ejus, Somnus et Vigilia. Somnus a natura institutus est ad animalium quietem et spirituum refectionem, qui motum et actionem sensuum torpent. Estque ligatio omnium Sensuum exteriorum, atque etiam Sensus Communis, a suis actionibus: Memoria tamen et Phantasia, ut et facultates rationales in homine, non ligantur. Somnus contingit ex detentione spirituum, et obstructione meatuum per quos spiritus a cerebro ad sensoria externorum sensuum devehendi erant; oppletis scilicet radicibus nervorum vaporibus ascendentibus e ventriculo in caput. Multa tamen alia ad somnum conducunt, ut

Unde fit.

labor, defatigatio, nimia repletio aut evacuatio, tenebrae, aliaque plurima.

Somni passio est Somnium, quod est visum abortum ex reliquiis specierum in vigilia perceptarum, atque in Phantasia et Memoria conservatarum. Ea plerumque se habent prout Phantasia vel recte valet, vel affecta est. Somnia aut Animalia dicuntur, aut Naturalia. Animalia, quae oriuntur ex imaginatione rerum, citra quas nihil multum intentum fuit per diem. Naturalia, quae ex affectione corporum et temperamentorum et humorum oriuntur, suntque analoga humori praedominanti. Unde sunt Somnia melancholicorum, tristia; sanguineorum, jucunda; phlegmaticorum, ignava; cholericorum, furiosa. Ejus passio somnium.

Somnia nonnunquam supernaturaliter a Deo mittuntur, aut a malis spiritibus subjiciuntur. Somnia nec sunt omnia temere negligenda, nec nimium superstitiose observanda *.

Quaestiones Capitis Decimi.

1. De Sensibus internis in genere.
2. De Sensu Communi.
3. De Phantasia.
4. De Memoria et Reminiscentia.
5. De Somno et Vigilia.
6. De Somniis ex causa naturali.
7. De Somniis ex causa supernaturali.
8. De Divinatione per Somnium.

CAP. XI.

De Appetitu et Motu.

§. 1. Appetitus quid.

Appetitus est vis Animae sensitivae, qua animal fertur ad ea persequenda quae Sensus judicaverint esse bona, atque declinanda contraria.

Appetitus semper fertur in bonum, quod aut vere tale est, aut saltem apparenter. Appetitus duplex, Concupiscibilis, qua animal fertur ad bonum jucundum; Irascibilis, qua fertur ad

* Compare Sermon vi. ad Populum, §. 4.

bonum difficile. Ex his varii oriuntur effectus,* qui et Passiones vocantur; et in homine, quum sint inordinati et rationem perturbant, Perturbationes.

§. 2. Affectus et ejus species.

Affectus sunt motus cordis excitati ab apprehensione objecti, quibus illud aut persequuntur aut fugiunt. Affectus qui oriuntur ex apprehensione objecti jucundi, et propterea fovent naturam animalis, dicuntur boni; suntque Laetitia, et Spes: quorum Laetitia est de bono praesenti, Spes de futuro bono. Affectus qui oriuntur ex apprehensione objecti ingrati, et propterea laedunt naturam, dicuntur mali; suntque Tristitia et Metus; quorum Tristitia est de malo praesenti, Metus de futuro. Ex horum Affectuum simplicium varia mixtione oriuntur Affectus mixti, qui malis potius accensendi sunt quam bonis: quales sunt Ira, mixta ex tristitia et spe; Odium, quae est ira continuata; Zelus, ex amore et ira mixtus, vel ex amore et timore; Ἐπιχαιρεκακιά, ex odio et lactitia mixta; atque etiam Invidia, Affectus ex odio et tristitia.

§. 3. Motus.

Motus est vis animae sentientis, qua animal aut secundum se totum, aut aliqua saltem parte sui, de loco in locum moveri potest. Principium locomotionis remotum est Cognitio; proximum Appetitus. Finis est objectum appetibile, appetitu scilicet vel persequente vel fugiente. Instrumenta motionis sunt organa corporea: in animali praesertim caro musculosa, quae aptissima est contrahi et extendi.

Motus pro differentiis animalium varius est: in terrestribus gressus dicitur, in volucribus volatus, in aquatilibus natatus, in serpentibus reptatus.

§. 4. Respiratio.

Inter motus certarum partium nobilissimus est qui Respiratio dicitur: qui est motus thoracis et pulmonum gratia aëris inspirati et exspirati, propter refrigerationem cordis et refectionem spirituum. Respiratio fit per attractionem aëris interni, quo per arteriam vocalem defertur ad pulmones, qui dilatando sese et contrahendo aërem attractum instar follium ad cor immittunt, et mox a corde calefactum ejiciunt. Hic Motus partim est voluntarius, partim naturalis.

* 'effectus.' So in both Editions. Quaere, 'affectus.'

Quaestiones Capitis Undecimi.

1. De Appetitu in genere.
2. De Affectibus simplicibus bonis.
3. De Affectibus simplicibus malis.
4. De Affectibus mistis.
5. De Motu Animalium progressivorum.
6. De Respiratione.

CAP. XII.

De Anima rationali.

§. 1. Anima rationalis quid.

ANIMA rationalis, quae et Mens, soli homini propria est, subjectum incorporeum corpus humanum informans, operationes suas exercens sine corporeo organo. Unde et Potentia inorganica dicitur. Anima rationalis non est ex traduce; sed infundendo creatur, et creando infunditur; nec perit ut reliquae formae mere naturales ad corruptionem corporis, sed immortalis manet etiam separata a corpore. Anima, modo ineffabili, et secundum essentiam et secundum potentias suas, tota est in toto, et tota in qualibet parte; sed tamen ejus praecipue sedes est cor.

§. 2. Ejus facultates Intellectus et Voluntas.

Facultates Animae rationalis sunt duae, Intellectus et Voluntas: Intellectus objectum est verum et falsum, Voluntatis bonum et malum. Intellectus est potentia Animae rationalis species intelligibiles percipiens et dijudicans. Intellectus intelligit seipsum per nudam reflexionem; reliqua vero omnia, sive materialia sive immaterialia, sive universalia sive singularia, per species suas sive phantasmata, quae efformata in phantasia et ad intellectum quasi transmissa, ab eo recipiuntur et intelliguntur. Unde illud Aristotelis, 'Necesse est intelligentem speculari phantasmata.' Hinc sequitur intellectionem partim passionem esse, quatenus species intelligibiles recipit; partim actionem, quatenus eas actu intelligit et dijudicat: proinde illa divisio Intellectus in Agentem et Patientem, non est ejusdem generis in diversas species, sed ejusdem rei in diversos modos.

Intellectiva facultas describitur secundum triplicem actum; quorum primus est simplex, reliqui compositi. Primus actus

dicitur Apprehensio rerum simplicium, qua simplices rerum notiones cognoscuntur. Secundus actus dicitur Compositio et Divisio, qua res aut componendo, ut in affirmativis, aut dividendo, ut in negativis, conjunctim disponuntur; atque in hoc actu est judicium veri et falsi. Tertius actus dicitur Discursus, quo ex collatione diversarum propositionum, aliquid discurrendo colligitur, sive inferendo id fiat, sive ordinando; atque in hoc actu est consequentiae et inconsequentiae judicium, atque item ordinis et confusionis.

§. 4. Intellectus species.

Intellectus alius est speculativus, alius practicus. Speculativus dicitur, qui res intelligit propter solam cognitionem. Practicus, qui res intelligit propter opus. Ab Intellectu speculativo dependent habitus et actus theoretici; a practico practici, a quo etiam et Voluntas in suis actionibus praecipue dirigitur.

§. 5. Voluntas quid. Objectum.

Voluntas est facultas Animae Rationalis, qua homo eligit vel aversatur objecta intellecta secundum dictamen intellectus practici. Objectum Voluntatis est bonum et malum, utrumque aut verum aut apparens. Bonum respectu Volitionis, Malum respectu Nolitionis, quae sunt duo actiones Voluntatis. Voluntas est libera de modo, a coactione; quidquid enim vult aut non vult, libere vult aut non vult: quae facultas dicitur Liberum Arbitrium. Actiones Voluntatis aut imperatae sunt aut elicitae. Actiones elicitae sunt, quas Voluntas propria sua vi in se et per se elicit, ut sunt ipsum Velle et Nolle: Imperatae sunt, quas Voluntas imperat fieri per inferiores potentias animae sensitivae, ut edere, ambulare, &c.

Quaestiones Capitis Duodecimi.

1. De Origine Animae.
2. De Immortalitate Animae.
3. De Immortalitate secundum Aristotelem.
4. An Anima sit tota in toto, et tota in qualibet parte?
5. De Objecto Intellectus adaequato.
6. An Intellectus intelligat semetipsum?
7. De ordine Intelligendi.
8. An Intellectus sit potentia inorganica?
9. De Phantasmatibus et speciebus intelligibilibus.
10. De Intellectu agente.

11. De modo intelligendi animae separatae.
12. De triplici actu Intellectus.
13. De Intellectu speculativo et practico.
14. De objecto Voluntatis.
15. De libero Arbitrio.
16. An Voluntas semper sequatur dictamen Intellectus practici.
17. De imperio Voluntatis in potentias inferiores.
18. De actionibus Voluntatis.

WALTON'S Life of Sanderson was first printed in an octavo volume, London, 1678, with 'some short Tracts or Cases of Conscience written by the said Bishop.'

The Postscript which the Author subjoined shows that the publication took place sooner than he had purposed or desired.

"If I had had time to have reviewed this Relation, as I intended, before it went to the Press, I could have contracted some, and altered other parts of it; but it was hurried from me, and now too late for this impression. If there be a second, which the Printer hopes for, I shall both do that, and, upon information, mend any mistake, or supply what may seem wanting."

In the Second Impression of the Life, prefixed to the Seventh Edition of the Sermons, published in 1681, in folio, Walton accordingly made very numerous and considerable alterations.

THE LIFE

OF

DR. SANDERSON,

LATE

LORD BISHOP OF LINCOLN.

WRITTEN

BY IZAAK WALTON.

Mysteries are revealed to the Meek. *Ecclus.* iii. 19.

'I remember, one morning, while Lord Hailes sat with you in my house, he said, that there should be a new edition of Walton's Lives;' and you said that 'they should be benoted a little.'

BOSWELL, in a Letter to Johnson, August 30, 1774.

TO

THE RIGHT REVEREND AND HONOURABLE

GEORGE,*

LORD BISHOP OF WINCHESTER,

PRELATE OF THE GARTER,

AND ONE OF HIS MAJESTY'S PRIVY COUNCIL.

My Lord,

IF I should undertake to enumerate the many favours and advantages I have had by my very long acquaintance with your Lordship, I should enter upon an employment, that might prove as tedious as the collecting of the materials for this poor monument, which I have erected and do dedicate to the memory of your beloved Friend, Dr. Sanderson. But, though I will not venture to do that, yet I do remember with pleasure, and remonstrate with gratitude, that your Lordship made me known to him, Mr. Chillingworth, and Dr. Hammond; men, whose merits ought never to be forgotten.

My friendship with the first was begun almost forty years past, when I was as far from a thought as a desire to outlive

* Morley.

him, and further from an intention to write his Life. But the wise Disposer of all men's lives and actions hath prolonged the first, and now permitted the last: which is here dedicated to your Lordship, and, as it ought to be, with all humility, and a desire that it may remain as a public testimony of my gratitude.

My Lord,

Your most affectionate old Friend

And most humble Servant,

IZAAK WALTON.

THE PREFACE.

I DARE neither think, nor assure the Reader, that I have committed no mistakes in this Relation of the Life of Dr. Sanderson; but am sure, there is none that are either wilful, or very material. I confess, it was worthy the employment of some person of more learning and greater abilities than I can pretend to; and I have not a little wondered that none have yet been so grateful to him and posterity, as to undertake it. For, as it may be noted, * that our Saviour had a care, that for Mary Magdalen's kindness to Him her name should never be forgotten, so I conceive,† the great satisfaction many Scholars have already had, and the unborn world is like to have, by his exact, clear, and useful learning, and might have by a true Narrative of his matchless meekness, his calm fortitude, and the innocence of his whole life, doth justly challenge the like from this present age, that posterity may not be ignorant of them. And it is to me a wonder, that it has been already fifteen years neglected. But, in saying this, my meaning is not to upbraid others, (I am far from that,) but excuse myself, or beg pardon for daring to attempt it.

This being premised, I desire to tell the Reader, that in this Relation I have been so bold, as to paraphrase and say what I think he, whom I had the happiness to know well, would

* In the First Edition, 'For it may be noted that our Saviour hath had such care.'

† 'So I conceive——not be ignorant of them.' In the First Edition, 'And doubtless, Dr. Sanderson's meek and innocent life, his great and useful learning, might therefore challenge the like endeavour to preserve his memory.'

have said upon the same occasions; and if I have been too bold in doing so,* and cannot now beg pardon of him that loved me, yet I do of my Reader, from whom I desire the same favour.

And, though my Age† might have procured me a writ of ease, and that secured me from all further trouble in this kind, yet I met with such persuasions to undertake it,‡ and so many willing informers since, and, from them and others, such helps and encouragements to proceed, that when I found myself faint, and weary of the burden with which I had loaden myself and sometime§ ready to lay it down, yet time and new strength hath at last brought it to be what it now is, and here‖ presented to the Reader; and with it this desire, that, he will take notice that Dr. Sanderson did in his Will or last sickness advertise that after his death nothing of his might be printed; because that might be said to be his, which indeed was not; and also, for that he might have changed his opinion since he first writ it, as it is thought he has since he writ his *Pax Ecclesiæ.*¶ And though these reasons ought to be regarded, yet regarded so, as he resolves in his Case of Conscience concerning Rash Vows,** that there may appear very good second reasons, why we may forbear to perform them. However, for his said reasons, they ought to be read as we do Apocryphal Scripture, to explain, but not oblige us to so firm a belief of what is here presented as his.

And I have this to say more: that as in my Queries for writing Dr. Sanderson's Life, I met with these little Tracts†† annexed, so in my former Queries for my information to write

* 'been too bold in doing so.' In the First Edition, 'erred in this kind.'

† In his eighty-fifth year.

‡ 'to undertake it.' In the First Edition, 'to begin.'

§ 'sometime' not in the First Edition.

‖ 'here' not in the First Edition.

¶ 'as it is thought—*Ecclesiae*,' inserted in the Second Edition.

** See Vol. v. pp. 60—74.

†† Bp. Sanderson's Judgment concerning Submission to Usurpers, i. e. the Case of the Use of the Liturgy, under another Title, and his Judgment at one view for the Settlement of the Church.

the Life of venerable Mr. Hooker,* I met with a Sermon, which I also believe was really his, and here presented as his to the Reader. It is affirmed, and I have met with reason to believe it, that there be some Artists that do certainly know an Original Picture from a Copy, and in what Age of the World, and by whom drawn. And if so, then I hope it may be as safely affirmed, that what is here presented for theirs, is so like their temper of mind, their other Writings, the times when, and the occasions upon which they were writ, that all Readers may safely conclude, they could be writ by none but venerable Mr. Hooker, and the humble and learned Dr. Sanderson.

And lastly,† the trouble being now past, I look back and am glad that I have collected these Memoirs of this humble Man,‡ which lay scattered, and contracted them into a narrower compass; and, if I have by the pleasant toil of so doing, either pleased or profited any man, I have attained what I designed when I first undertook it. But I seriously wish, both for the Reader's and Dr. Sanderson's sake, that Posterity had known his great Learning and Virtue by a better pen, by such a pen as could have made his Life as immortal as his Learning and Merits ought to be.

I. W.

* See Mr. Keble's Preface to his Edition of Hooker's Works, §. 14.

† In the First Edition, 'And lastly, I am now glad.'

‡ 'of this humble Man' inserted in the Second Edition.

THE LIFE

OF

DR. ROBERT SANDERSON,

LATE

LORD BISHOP OF LINCOLN. *

DOCTOR ROBERT SANDERSON, † the late learned Bishop of Lincoln, whose Life I intend to write with all truth and equal plainness, was born the nineteenth day of September, ‡ in the year of our Redemption, 1587. The place of his birth was Rotherham, § in the County of York, a town of

* The First Edition had this Imprimatur:

'May the 7th, 1678.

'Let the Life of Dr. Sanderson, late Bishop of Lincoln, with the Letters and Tracts at the end thereof, and Mr. Hooker's Sermon, be printed.

'WILL. JANE, Chaplain to the Right Reverend Father in God, Henry, Lord Bishop of London.'

† 'Sanderson.' This, the received mode of writing the name, was uniformly followed by Sanderson in subscribing the Register of Lincoln College. Afterwards his practice seems to have been as variable as that of the recorder of Baptisms administered at Sheffield. See note §. below. For six times that he has written 'Sanderson' in the Register of Boothby Pagnell, there are nine instances of 'Saunderson.' The page which exhibits 'Thomas, son of Robert Saunderson, &c. baptized Feb. 2, 1622,' after two entries of burials on the 8th and 15th of the same month, is subscribed, *Ita est, Robertus Sanderson.* On that which contains the Baptism of 'Mary, the daughter of Robert Sanderson, May, 30, 1625,' after three other entries, of which the latest is August 14, the attestation stands, *Ita est, Robt. Saunderson.* The name of the ennobled branch of the family seems to have been written, 'Saunderson.'

‡ He died anno 1662, so he was 75 when he died. BARLOW.

§ 'Thoresby, (Ducatus Leod. p. 78.) in consequence of information supplied by Mr. Drake, Vicar of Sheffield, and Prebendary of York, long ago corrected an inaccuracy into which Walton and Wood were betrayed in consequence of finding

good note, and the more, for that Thomas Rotherham, sometime Archbishop of that See, was born in it; a man, whose great wisdom and bounty and sanctity of life, gave a denomination to it, or * hath made it the more memorable; as indeed it ought also to be, for being the birthplace of our Robert Sanderson. And the Reader will be of my belief, if this humble Relation of his Life can hold any proportion with his great sanctity, † his useful learning, and his many other extraordinary endowments.

He was the second and youngest son of Robert Sanderson of Gilthwaite Hall, ‡ in the said Parish and County,

the Bishop's father residing at Gilthwaite, and the Bishop himself passing through his grammar studies in the school at Rotherham; and has restored to Sheffield the honour of having produced this light of the English Church. Mr. Wilson had heard that, at the time of the birth of this son, the father resided at a house in Sheffield near the Irish Cross, which was called the 'lane head stone.' The fact of his birth at Sheffield can hardly be disputed when we have the entries in the Parish Register not only of the Baptism of this son, but of the other children of his father, who were only two, one older and one younger than the Bishop:

1586. Sep. 21. Will'mus Sanderson fil. et haeres Rob'ti Sanderson.

1587. Sep. 20. Rob'tus Saunderson fil. Rob'ti Saund'son.

1588. Dec. 9. Elizabetha Saunderson fil. Rob'ti Saunderson.'

Hunter's Hallamshire, p. 232.

This entry, as Mr. Hunter remarks in a private Letter, places the Baptism only one day after the date assigned by Walton to the birth of Bp. Sanderson; and we can hardly suppose that, if born at Rotherham, he would have been brought to Sheffield within so very short an interval.

* 'gave a denomination to it, or'. These words, inserted in the Second Edition, are, it is plain, merely expletive. The real name of the Archbishop was Thomas Scott. See Godwin de Praesulibus, ii. 278. ed. Richardson; and Leland's Itinerary, v. 102. Third Edition. According to Fuller, Worthies of England, iii. 214. London, 1662, he was 'the last Clergyman with such an assumed Surname.'

† 'sanctity.' In the First Edition, 'piety.'

‡ Gilthwaite is a small hamlet, partly in the parish of Rotherham, and partly in the parish of Whiston, and about seven or eight miles distant from Sheffield. Mr. Hunter thinks that this change of residence may have been occasioned by Robert Sanderson's being admitted, March 9, 1587–8, Guardian of Thomas Stringer, son of Thomas Stringer of Whiston, gentleman, then lately deceased, as appears from the Deanery Books at York. Mr. Hunter further ascertained that Robert Sanderson bought an estate at Gilthwaite of Gregory Starkie, of Markham in Nottinghamshire; and that by Indenture, dated October 3, 1603, he conveyed this to George Westby, yeoman, for £710. Mr. Hunter concludes that he lived at Gilthwaite from perhaps 1593 to 1603, that is, during the boyhood of his son Robert; who, thus living within two or three miles of the town of Rotherham, would have an opportunity of attending the Grammar School of that town, an advantage which Sheffield did not at that time present, the

Esquire, * by Elizabeth, one of the daughters of Richard Carr, of Butterthwaite Hall, † in the Parish of Ecclesfield, in the said County of York, Gentleman.

This Robert Sanderson, the father, was descended from a numerous, ancient, ‡ and honourable § family of his own name; for the search of which truth, I refer my Reader, that inclines to it, to Dr. Thoroton's History of the Antiquities of Nottinghamshire, ‖ and other records: not thinking it necessary here to engage him into a search for bare Titles, which are noted to have in them nothing of reality. For Titles not acquired, but derived only, do but show us who of our ancestors have, and how they have achieved that honour which their descendants claim, and may not be worthy to enjoy. For if those Titles

Grammar School there not having been founded till the reign of James I.

Walton describes the father as of Gilthwaite Hall only; but Thoroton calls him 'of Gilthwaite and Blythe.' Blythe is a small town in the north of Nottinghamshire, on the road from Doncaster to Worksop. Mr. Hunter says, 'there was an Abbey there; and the buildings, after the suppression, furnished a residence for families of consideration. To this place Robert Sanderson the elder removed, we may presume, about the time when he sold Gilthwaite. The earliest entry I have observed in the Register of Blythe, in proof of the Sandersons' residence there, is in 1605; when, on September 6, his grandson Robert, son of his eldest son William Sanderson, who is described 'of Blythe Abbey, Gentleman,' was baptized. In 1607, Oct. 13, his daughter Elizabeth was married at Blythe, to Leonard Gill; and in the Register of Burials there, we find, 1609, November 14, 'Robert Sanderson of Blythe Abbey.' The future Bishop was then twenty-two years of age.'

* 'Esquire.' 'For this designation there can, I think, be no sufficient authority; and his residence at Gilthwaite was of no very long duration. His brothers, though apparently respectable in property and character, were not of the rank which the word Esquire in those days indicates. On the whole, it appears to me that he was a person employed by the Earls of Shrewsbury in the management of their large affairs in the country surrounding their Castle of Sheffield; as his friends, the Stringers, are known to have been. His signature shows that he was a man of education and ability.' Communicated in a Letter by Mr. Hunter.

† 'Butterthwaite is a very small hamlet in that part of the parish of Ecclesfield, which is called Shire-Green. It is now of no consideration. But the Carrs were a numerous Hallamshire family, possessing considerable property, and producing some men who rose to great eminence in Church and State in Ireland.' From a Letter of Mr. Hunter.

‡ Robert Sanderson occurs as the name of the 'Prior, sive Guardianus Fratrum Minorum de villa de Richmund, Eborum Dioec.' 1539. Rymer, xiv. 623.

§ The writer of 'Reason and Judgment, &c. Special Remarks of the Life of the renowned Dr. Sanderson,' speaks of 'the worshipfulness of his birth.' p. 4.

‖ A Pedigree of the Sanderson Family is given in this work, p. 474.

descend to persons that degenerate into vice, and break off the continued line of learning, or valour, or that virtue that acquired them, they destroy the very foundation upon which that honour was built; and all the rubbish of their degenerousness* ought to fall heavy on such dishonourable heads; ought to fall so heavy, as to degrade them of their Titles, and blast their memories with reproach and shame.

But this† Robert Sanderson lived worthy of his name and family. Of which one testimony may be, that Gilbert, called the great and glorious‡ Earl of Shrewsbury, thought him not unworthy to be joined with him as a Godfather§ to Gilbert Sheldon, the late Lord Archbishop of Canterbury, to whose merits and memory posterity, the Clergy especially, ought to pay reverence.

But I return to my intended Relation of Robert the son, who, like Josiah, that good King‖, began in his youth to make the Laws of God and obedience to his parents the rules of his life, seeming even then to dedicate himself and all his studies to piety and virtue.

And, as he was inclined to this by that native goodness with which the wise Disposer of all hearts had endowed his, so this calm, this quiet and happy temper of mind, his being mild and averse to oppositions, made the whole course of his life easy and grateful both to himself and others. And this blessed temper was maintained and improved by his prudent father's good example, as also,¶ by his frequent conversing with him,

* 'degenerousness.' In the First Edition, 'vices.'

† 'this.' In the First Edition, 'our.'

‡ 'and glorious.' Inserted in the Second Edition. Gilbert Talbot, Seventh Earl of Shrewsbury, was installed a Knight of the Garter, June 20, 1592; went Ambassador to France, in 1596; and was appointed by James, on his accession, Warden and Chief Justice of all the forests north of Trent. Mr. Lodge's estimate of him is hardly in keeping with the epithets of our Author: 'the accomplished Courtier and well educated Gentleman, occasionally relapsing into the pomp and ferocity of an ancient Baron. The story of his public life lies within a narrow compass; for he was never called to any high office of the State, though apparently better qualified than any of his predecessors of whom we have been treating.' Quoted in Collins' Peerage, iii. 27.

§ Sponsorship was, it seems, a compliment that this Nobleman was much in the habit of paying to the families of those employed by him, or who lived near him. From a Letter of Mr. Hunter.

‖ 'like —King,' Inserted in the Second Edition.

¶ 'as also.' In the First Edition, 'and.'

and scattering short and virtuous apophthegms with little pleasant stories, and making useful applications of them, by which* his son was in his infancy taught to abhor vanity and vice as monsters, and to discern the loveliness of wisdom and virtue; and by these means and God's concurring Grace his knowledge was so augmented, and his native goodness so confirmed, that all became so habitual, as it was not easy to determine whether nature or education were his teachers.

And here let me tell the Reader that these early beginnings of virtue were by God's assisting Grace blessed with what St. Paul seemed to beg for his Philippians, namely, that He that had begun a good work in them, would finish it. And Almighty God did. For his whole life was so regular and innocent, that he might have said at his death, and with truth and comfort, what the same St. Paul said after to the same Philippians, when he advised them to walk as they had him for an example.

And this goodness, of which I have spoken, seemed to increase as his years did; and with his goodness his learning, the foundation of which was laid in the Grammar School of Rotherham, that being one of those three† that were founded and liberally endowed by the said great and good Bishop of that name. And in this time of his being a scholar there, he was observed to use an unwearied diligence to attain learning, and to have a seriousness beyond his age‡, and with it a more

* 'by which.' Inserted in the Second Edition.'

† I have not been able to trace these three Schools. Thomas Scott, alias Thomas de Rotherham, shortly after his elevation to the See of York, founded a College at Rotherham in honour of the Holy Jesus. See Dugdale's Monasticon, vi. 144, and the Archbishop's Will in Hearne's Liber Niger Scaccarii, p. 667. This establishment survived till the Act of the first year of Edward VI, for the suppression of Chantries, Colleges, and Guilds, and perhaps was not then entirely put down; for Mr. Hunter has traced, in the Records of the Exchequer, memoranda of payments made to the Grammar School of Rotherham, in the year 1561; and the deed of Foundation of the Grammar School of that town, founded by Laurence Woodnett of Lincoln's Inn, Esq. and Anthony Collins, of London, Esq. bears the date of Sep. 1, 1584.

May not Walton's statement have had its origin in a misapprehension of Camden's account of the foundation of the College at Rotherham? ....'ibidem Collegium cum Schola triplici ad pueros Scribendi ratione, Grammatica, et Musica instituendos laudabili proposito fundavit et dotavit, quod avara nostrorum temporum iniquitas jam subvertit.' Britannia, p. 562. Lond. 1607.

‡ Dr. Wordsworth, Christian Institutes, ii, 417, has pointed out the confirmation afforded to this by

than common modesty; and to be of so calm and obliging behaviour, that the master and whole number of scholars loved him as one man.

And in this love and amity he continued at that School, till about the thirteenth year of his age;* at which time his father designed to improve his Grammar learning, by removing him from Rotherham to one of the more noted Schools of Eton or Westminster, and after a year's stay there, then to remove him thence to Oxford. But, as he went with him, he called on an old friend, a Minister of noted learning, and told him his intentions; and he, after many questions with his son, received such answers from him, that he assured his father, his son was so perfect a grammarian, that he had laid a good foundation to build any or all the arts upon; and therefore advised him to shorten his journey, and leave him at Oxford. And his father did so.

His father left him there to the sole care and manage of Dr. Kilbie, who was then Rector of Lincoln College.† And he, after some time and trial of his manners and learning, thought fit to enter him of that College, and not long after to matriculate him in the University, which he did the first of July 1603.‡ But he was not chosen Fellow till the third of May 1606,§ at which time he had taken his degree of Bachelor of Arts: at the taking of which degree, his Tutor told the Rector, that his pupil Sanderson had a metaphysical brain, and a matchless memory; and that he thought he had im-

Sanderson's account of himself in §. 17 of the Preface of 1657. Vol. ii. p. xxxix.

* Is there not some inaccuracy here? The date given in the following paragraph makes him nearly sixteen years of age at the time of his matriculation.

† Richard Kilbie held this office from 1590 to 1620. He restored and enlarged the Library of his College.

‡ John Cave, who became Rector of Pickwell in 1629, and died in 1657, the father of William Cave, the Ecclesiastical Historian, was 'educated at Lincoln College, Oxford, where he was for eight years chamber-fellow with the famous Dr. Sanderson.' Nichols, History of Leicestershire, ii. 773.

§ He was the junior of eight Fellows admitted on that day, all of whom with the exception of Sanderson had proceeded M.A. He was elected 'in locum vacantem pro Parochia de Rotherham:' i.e. as has repeatedly happened, the College took a native of the Archdeaconry in which Rotherham is situated, when no native of the parish made good his claim to the preference which the Statutes proposed to give him to one of the four Yorkshire Fellowships.

proved, or made the last so by an art of his own invention.* And all the future employments of his life proved that his Tutor was not mistaken.

I must here stop my Reader, and tell him, that this Dr. Kilbie was a man of so great learning and wisdom, and so excellent a Critic in the Hebrew Tongue, that he was made Professor of it in this University; † and was also so perfect a Grecian that he was by King James appointed to be one of the Translators of the Bible; and that this Doctor and Mr. Sanderson had frequent discourses, and loved as father and son. The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they, resting ‡ on a Sunday with the Doctor's friend, and going together to that Parish Church where they then were, found the young preacher to have no more discretion, than to waste a great part of the hour § allotted for his sermon in exceptions against the late Translation of several words, (not expecting such a hearer as Dr. Kilbie) and showed three reasons why a particular word should have been otherwise translated. When Evening Prayer was ended, the Preacher was invited to the Doctor's friend's house; where, after some other conference, the Doctor told him, he might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late Translation; and for that word, for which he offered to that poor Congregation three reasons why it ought to have been translated as he said, he and others had considered all them, and found thirteen more considerable reasons why it was translated as now printed; and told him, if his friend,

* The Author of 'Reason and Judgment,' &c, says, that, while in the University, Sanderson 'generally spent eleven hours a day in study; which industry of his dispatched the whole course of Philosophy, and picked out in a manner all that was useful in Classic Authors that are exstant; drawing indexes for his private use, either in his own paper book, or at the beginning and end of each book. This assiduity continued to his dying day. He disposed of himself and time to perpetual industry and diligence, not only avoiding but perfectly hating idleness, and hardly recommending any thing more than this, 'Be always furnished with somewhat to do, as the best way to innocence and pleasure.' There was not a minute of the day he left vacant from business of necessity, civility, or study.' p. 11.

† In the year 1610.

‡ 'resting.' In the First Edition, 'going together on a Sunday with the Doctor's friend to that Parish Church.'

§ Compare Vol. i. p. 142.

then attending him, should prove guilty of such indiscretion, he should forfeit his favour. To which Mr. Sanderson said, he hoped he should not. And the preacher was so ingenuous as to say, he would not justify himself.

And so I return to Oxford. In the year 1608, July the 11th, Mr. Sanderson was completed Master of Arts.* I am not ignorant, that for the attaining these dignities, the time was shorter than was then, or is now required; but either his birth or the well performance of some extraordinary exercise, or some other merit, made him so; and the Reader is requested to believe that it was the last; and requested to believe also, that, if I be mistaken in the time, the College Records have misinformed me. But I hope they have not.

In that year of 1608, he was, November the 7th, by his College chosen Reader of Logic in the House, which he performed so well that he was chosen again, the sixth of November, 1609. In the year 1613 he was chosen Sub-Rector of the College, and the like for the year 1614; and chose again to the same dignity and trust for the year 1616.†

In all which time and employments, his abilities and behaviour were such as procured him both love and reverence from the whole Society; there being no exception against him for any faults but a sorrow for the infirmities of his being too timorous and bashful; both which were, God knows, so connatural as they never left him. And I know not whether his lovers ought to wish they had; for they proved so like the radical moisture in man's body, that they preserved the life of virtue in his soul, which by God's assisting Grace never left him till this life put on immortality. Of which happy infirmities, if they may be so called, more hereafter.

* 'Being newly twenty-one years of age' when he set himself to the study of Divinity. See Vol. v. p. 297. So Fuller, born in this very year, 1608, was admitted M.A. at Cambridge in 1628. See Church History, Vol. i. p. iv. ed. Brewer.

† It appears from the College Register that he held the office of Sub-Rector, from his first appointment in 1613 till the year 1617.

Among Sanderson's pupils was Sir Ralph Hopton, created a Baronet after the battle of Stratton. See Fuller's Worthies, i. 331. or Lloyd's Memoirs, 341.

A quarto Volume, entitled *Justa Oxoniensium*, Lond. 1612, contains among other expressions of regret for the death of Prince Henry, by Casaubon, Laud, Samuel Fell, and others, some Latin Verses by 'Rob. Sanderson, in Art. Magist. e Coll. Lincoln.'

In the year 1614 he stood to be elected one of the Proctors for the University. And it was not to satisfy any ambition of his own, but to comply with the desire of the Rector and whole Society of which he was a Member, who had not had a Proctor chosen out of their College for the space of sixty years, namely, not from the year 1554 unto his standing; and they persuaded him, that if he would but stand for Proctor, his merits were so generally known, and he so well beloved, that it was but appearing, and he would infallibly carry it against any opposers; and told him, 'that he would by that means recover a right or 'reputation that was seemingly dead to his College.' By these and other like persuasions he yielded up his own reason to theirs, and appeared to stand for Proctor. But that Election* was carried on by so sudden, and secret, and by so powerful a faction, that he missed it. Which when he understood, he professed seriously to his friends, that if he were troubled at the disappointment, it was for theirs, and not for his own sake; for he was far from any desire of such an employment as must be managed with charge and trouble, and was too usually rewarded with hard censures, or hatred, or both.

In the year following he was earnestly persuaded by Dr. Kilbie and others to renew the Logic Lectures which he had read some years past in his College, and, that done, to methodize and print them, for the ease and public good of posterity.

And though he had an averseness to appear publicly in print, yet, after many serious solicitations and some second thoughts of his own, he laid aside his modesty, and promised he would; and he did so in that year of 1615. And the book proved as his friends seemed to prophesy, that is, of great and general use, whether we respect the Art or the Author. For Logic may be said to be an Art of right Reasoning, an Art that undeceives men, who take falsehood for truth, and enables men to pass a true judgment, and detect those fallacies which in some men's understandings usurp the place of right reason.

* In 1628 the Election of Proctors was disputed, and an appeal made to the King. In the following year, to put a stop to the tumults which attended the canvass for the Office, Charles I, by the advice of Archbishop Laud, gave a Statute which made the Election private within the Colleges, and settled their turns according to a Cycle of twenty-three years, carefully adjusted by two eminent Mathematicians. See Heylyn's Life of Laud, p. 193.

And how great a master our Author was in this Art, may easily * appear from that clearness of method, argument, and demonstration, which is so conspicuous in all his other Writings; and that† he who had attained to so great a dexterity in the use of reason himself, was best qualified to prescribe rules and directions for the instruction of others. And I am the more satisfied of the excellency and usefulness of this his first public undertaking, by hearing that most Tutors in both Universities teach Dr. Sanderson's Logic to their Pupils, as a foundation upon which they are to build their future studies in Philosophy. And, for a further confirmation of my belief, the Reader may note, that since this ‡ his book of Logic was first printed, there has not been less than ten thousand sold; § and that it is like to continue both to discover truth, and to clear and confirm the reason of the unborn world.

It will easily be believed that his former standing for a Proctor's place, and being disappointed, must prove much displeasing to a man of his great wisdom and modesty, and create in him an averseness to run a second hazard of his credit and content; and yet he was assured by Dr. Kilbie and the Fellows of his own College, and most of those that had opposed him in the former Election, that his book of Logic had purchased for him such a belief of his learning and prudence, and his behaviour at the former Election had got for him so great and so general a love, that all his former opposers repented what they had done; and therefore persuaded him to venture to stand a second time. And upon these and other like encouragements, he did again, but not without an inward unwillingness, yield up his own reason to theirs, and promised to stand. And he did so, and was, the tenth of April, 1616, chosen Senior Proctor for the year following, Mr. Charles Crook || of Christ Church being then chosen the Junior.

* 'may easily.' In the First Edition, 'will quickly.'

† 'and that.' Inserted in the Second Edition.

‡ In the First Edition, 'since his.'

§ The Eighth Edition of Sanderson's Logic bears the date of 1672; that is, six years before the appearance of the First Edition of this Life. The Ninth Edition came out in 1680, the year preceding the publication of Walton's 'Second Impression.'

|| A younger son of Sir John Croke, of Chilton, Bucks, one of the Justices of the King's Bench. He became Professor of Rhetoric in Gresham College, Fellow of Eton, Rector of Agmondesham, and Chaplain to King Charles I. See Croke's History of the Croke Family. i. 506—510.

In this year of his being Proctor there happened many memorable accidents, part of which I will relate:* namely, Dr. Robert Abbot,† Master of Balliol College, and Regius Professor of Divinity, who being elected or consecrated Bishop of Sarum some months before, was solemnly conducted out of Oxford towards his Diocese, by the Heads of all Houses, and the other‡ chiefs of all the University. And it may be noted that§ Dr. Prideaux succeeded him in the Professorship, in which he continued till the year 1642,‖ being then elected Bishop of Worcester: at which time¶ our now Proctor, Mr. Sanderson, succeeded him in the Regius Professorship.

And in this year Dr. Arthur Lake,** then Warden of New College, was advanced to the Bishopric of Bath and Wells: a man of whom I take myself bound in justice to say, that he made the great trust committed to him the chief care and whole business of his life. And one testimony of this truth may be, that he sate usually with his Chancellor in his Consistory, and at least advised, if not assisted, in most sentences for

* 'part—relate.' Inserted in the Second Edition.

† Dr. Robert Abbot, born in 1560, being two years older than his brother George, archbishop of Canterbury, 1611—1633. His preaching was greatly admired. He was elected Master of Balliol in 1609, and nominated among the first Fellows of the College at Chelsea in 1610. Two years after this he was appointed Regius Professor of Divinity; and having given the King great satisfaction by his Reply to the Apology for Garnet, and by his assertion, in his Lectures, of the Royal Supremacy against Suarez and Bellarmin, he was consecrated Bishop of Salisbury, December 3, 1615. He died March 2, 1617, 'being one of the five Bishops that Salisbury saw in six years.' See his Life by Featley in Fuller's Abel Redivivus, pp. 538—558; and at the end of the Life of Archbishop Abbot, as reprinted, with enlargement, from the Biographia Britannica. 8vo. Guildford, 1777.

‡ 'other.' Inserted in the Second Edition.

§ 'it may be noted that.' Inserted in the Second Edition.

‖ 1642. Prideaux retained till this date the Headship of his College, to which, after being ten years a Fellow, he had been elected in 1612. 'A. Wood, Athenae, iii. 269, 270, ed. Bliss, gives a list of 'outlanders' that 'retired to Exeter College,' and of several of the Scotch nation that 'were received into the same House,' 'purposely to improve themselves by his company, his instruction, and direction for course of studies.' See the remarkable testimony borne to him by Mede, p. xxi of the Life prefixed to Worthington's edition of Mede's Works, fol. Lond. 1672.

¶ 'at which time.' In the First Edition, 'and then.'

** Dr. Lake was Vice-Chancellor while Sanderson was Proctor. He died in 1626. 'He seldom, if at all, is said to have dreamt: justly imputed not to the dulness of his fancy, in which faculty he had no defect, but to the staidness of his judgment, wherein he did much excel, as by his learned sermons doth appear.' Fuller, Church History, vi. 38. ed. Brewer.

the punishing of such offenders as deserved Church censures. And it may be noted that, after a sentence for penance was pronounced, he did very rarely or never allow of any commutation for the offence, but did usually see the sentence for penance executed, and then as usually preached a sermon of mortification and repentance, and so apply them to the offenders that then stood before him as begot in them then a devout contrition, and at least resolution to amend their lives; and having done that, he would take them, though never so poor, to dinner with him, and use them friendly, and dismiss them with his blessing, and persuasions to a virtuous life, and beg them for their own sakes * to believe him. And his humility and charity and all † other Christian excellencies were all like this. Of all which the reader may inform himself in his Life ‡, truly writ, and printed before his excellent § Sermons.

And in this year also, the very prudent and very wise Lord Elsmere,‖ who was so very long ¶ Lord Chancellor of England, and then of Oxford, resigning up the last, the right honourable, and as magnificent, William Herbert, Earl of Pembroke, was chosen to succeed him.

And in this year, our late King Charles the First, then Prince of Wales, came honourably attended to Oxford; and having deliberately visited the University, the schools, colleges, and libraries, he and his attendants were entertained with ceremonies and feasting suitable to their dignity and merits.

And in this year King James sent letters to the University **

* 'for their own sakes.' Inserted in the Second Edition.

† 'all.' Inserted in the Second Edition.

‡ 'A Short View of the Life and Virtues of Dr. A. Lake, sometime Bishop of Bath and Wells, by John Harris, Fellow of New College, and afterwards Warden of Winchester.' Wood, Athenae, ii. 455. ed. Bliss.

§ 'excellent.' Inserted in the Second Edition.

‖ Thomas Egerton, born about 1640, educated at Brasenose College. Solicitor General 1581, Attorney General 1592, Lord Keeper of the Great Seal 1596; created Baron Ellesmere July 21, 1603, and on the 24th of the same month, being the day before the Coronation, constituted by James I. Lord High Chancellor of England. He became Chancellor of Oxford in 1610, and Viscount Brackley in 1616. Wood, Athenae, ii. 197. ed. Bliss.

¶ That is, a period of twenty-one years; from 1596, when he was appointed Keeper of the Great Seal, till his death, March 15, 1617, in the seventy-seventh year of his age.

** 'Certain directions to the Vice Chancellor and Heads of both Universities, bearing date January 18, 1617, requiring them to take order,

for the regulating their studies, especially of the young Divines, advising they should not rely on modern sums and systems, but study the Fathers and Councils, and the more primitive learning. And this advice was occasioned by the indiscreet inferences made by very many preachers out of Mr. Calvin's doctrine concerning predestination, universal redemption, the irresistibility of God's grace,* and of some other knotty points depending upon these; points which many think were not, but by interpreters forced to be, Mr. Calvin's meaning; of the truth or falsehood of which I pretend not to have an ability to judge; my meaning in this relation being only to acquaint the reader with the occasion of the King's letter.

It may be observed, that the various accidents of this year did afford our Proctor large and laudable matter to dilate and discourse upon; and, that though his office seemed, according to statute and custom, to require him to do so at his leaving it, yet he chose rather to pass them over with some very short observations, and present the governors and his other hearers with rules to keep up discipline and order in the University; which at that time was, either by defective statutes, or want of the due execution of those that were good, grown to be extremely irregular. And in this year also the magisterial part of the Proctor required more diligence, and was more difficult to be managed than formerly, by reason of a multiplicity of

among other things, that all that took any degree in the schools should subscribe to the three Articles in the thirty-sixth Canon; that no man in the pulpit or schools should be suffered to maintain dogmatically any point of doctrine that is not allowed by the Church of England; that none be suffered to preach or lecture in the towns of Oxford or Cambridge but such as were every way conformable to the Church both in doctrine and discipline; and, finally, (which most apparently conduced to the ruin of Calvinism) that young Students in Divinity be directed to study such books as be most agreeable in doctrine and discipline to the Church of England, and excited to bestow their time in the Fathers and Councils, Schoolmen, Histories, and Controversies; and not to insist too long upon Compendiums and Abbreviations, making them the ground of their study in Divinity.' Heylyn, Historia Quinquarticularis, chap. xxii. § 10.

* Calvin's Institutes were 'commended to all young Scholars in those times, as the best and perfectest system of Divinity, and fittest to be laid as a groundwork in the study of that profession.' See Vol. v. p. 297, and compare Laud's Letter to the Bishop of Winchester, as Visitor of New College, Feb. 2, 1636, on his ascertaining that one chief thing in which the Probationer Fellows of the Society were examined was how diligently they had read Calvin's Institutions. History of his Chancellorship, p. 82 in vol. ii. of his Remains.

new Statutes which begot much confusion; some of which statutes were then and not till then,* and others suddenly after, put into an useful execution. And though these Statutes were not then made so perfectly useful as they were designed, till Archbishop Laud's time, who assisted in the forming and promoting them,† yet our present Proctor made them as effectual as discretion and diligence could do. Of which one example may seem worthy the noting, namely, that if in his night-walk he met with irregular scholars absent from their Colleges at University hours, or disordered by drink, or in scandalous company, he did not use his power of punishing to an extremity, but did usually take their names, and a promise to appear before him unsent for next morning. And when they did, convinced them with such obligingness, and reason added to it, that they parted from him with such resolutions as the man after God's own heart was possessed with, when he said to God, *There is mercy with Thee, and therefore Thou shalt be feared.* And by this, and a like behaviour to all men, he was so happy as to lay down this dangerous employment, as but very few, if any, have done, even without an enemy.

After his Proctor's‡ speech was ended, and he retired with a friend into a convenient privacy, he looked upon his friend with a more than common cheerfulness, and spake to him to this purpose. 'I look back upon my late employment with some content to myself, and a great thankfulness to Almighty God, that He hath made me of a temper not apt to provoke the meanest of mankind, but rather to pass by infirmities, if noted; and in this employment I have had, God knows, many occasions to do both. And when I consider how many of a contrary temper are by sudden and small occasions transported and hurried by anger to commit such errors as they in that passion could not foresee, and will in their more calm and

* 'and not till then.' Inserted in the Second Edition.

† Laud applied himself to the task of digesting the University Statutes immediately after his election to the Chancellorship, in 1630. In September, 1633, Convocation 'put the whole business into his hands;' and, July 18, 1634, order was given that the revised Statute book should 'be published in print for a year's probation.' Remains, ii. pp. 7, 67, 70, 73.

‡ 'Proctor's.' Inserted in the Second Edition.

deliberate thoughts upbraid, and require repentance; and consider, that though repentance secures us from the punishment of any sin, yet how much more comfortable it is to be innocent, than need pardon; and consider, that errors against men, though pardoned both by God and them, do yet leave such anxious and upbraiding impressions in the memory, as abates of the offender's content; when I consider all this, and that God hath of His goodness given me a temper that hath prevented me from running into such enormities, I remember my temper with joy and thankfulness. And though I cannot say with David (I wish I could) that therefore His *praise shall always be in my mouth;* yet I hope, that by His Grace, and that Grace seconded by my endeavours, it shall never be blotted out of my memory; and now I beseech Almighty God that it never may.'

And here I must look back, and mention one passage more in his Proctorship, which is, that Gilbert Sheldon, the late Lord Archbishop of Canterbury, was this year sent to Trinity College in that University; and not long after his entrance there, a letter was sent after him from his Godfather, the father of our Proctor, to let his son know it, and commend his Godson to his acquaintance, and to a more than common care of his behaviour; which proved a pleasing injunction to our Proctor, who was so gladly obedient to his father's desire, that he some few days after sent his servitor to intreat Mr. Sheldon to his chamber next morning. But it seems Mr. Sheldon having, like a young man as he was, run into some such irregularity as made him conscious he had transgressed his statutes, did therefore apprehend the Proctor's invitation as an introduction to punishment; the fear of which made his bed restless that night; but at their meeting the next morning, that fear vanished immediately by the Proctor's cheerful countenance and the freedom of their discourse of friends. And let me tell my reader that this first meeting proved the beginning of as spiritual a friendship as human nature is capable of, of a friendship free from all self-ends; and it continued to be so, till death forced a separation of it on earth; but it is now reunited in Heaven.

And now, having given this account of his behaviour, and the considerable accidents in his Proctorship, I proceed to tell

my reader, that, this busy employment being ended, he preached his sermon for his Degree of Bachelor in Divinity, in as elegant Latin, and as remarkable for the method and matter, as hath been preached in that University since that day. And having well performed his other exercises for that Degree, he took it the nine and twentieth of May following, having been ordained Deacon and Priest, in the year 1611, by John King *, then Bishop of London, who had not long before been Dean of Christ Church, and then knew him so well that he owned it at his Ordination, and † became his most affectionate friend. And in this year, ‡ being then about the twenty-ninth of his age, he took from the University a license to preach.

In the year 1618, he was by Sir Nicholas Sanderson, Lord Viscount Castleton, § presented to the Rectory of Wibberton,

* John King, 'son of Philip King, of Wormenhall, Bucks, (by Elizabeth, daughter of Edmund Conquest of Houghton Conquest in Bedfordshire,) son of Thomas King, brother to Robert King the first Bishop of Oxford. Chaplain to Q. Elizabeth and King James, Archdeacon of Nottingham 1590, Chaplain to Egerton, Lord Keeper, 1602, he succeeded Ravis in the Deanery of Ch. Ch. 1605, being recommended to K. James for that office in a Latin Epistle subscribed by thirty-two Students. He was several years Vice-Chancellor, and in 1611 was made Bishop of London by K. James, who styled him the King of Preachers. He was a solid and profound Divine, of great gravity and piety, and had so excellent a volubility of speech, that Sir Edward Coke, the great lawyer, would often say of him that he was the best speaker in the Star Chamber of his time. After he was made Bishop, he was so frequent in preaching that he omitted no Sunday whereon he did not visit some pulpit in or near London when his health would permit. Ob. 30 March, 1621, aet. 62, having been much troubled with the stone in his reins and bladder. Buried at St. Paul's, London.' From MS. Notes of James Gilpin, sometime Student and Auditor of Ch. Ch.

† 'owned it.... and.' In the First Edition, 'that he became his most.'

‡ June 21, 1617, as appears by the Register of Congregation. S. folio 241.

§ Sir Nicholas Saunderson of Sandbeck, son of Robert Saunderson of Fillingham and Sandbeck, Esq., who was Sheriff of Lincoln in 34 Q. Elizabeth, was created in 1592 Baron Saunderson of Saxby, co. Lincoln, and Viscount Castleton in Ireland. He married Mildred, daughter of John Hultoft of Boston, Esq., and had issue Nicholas, second Viscount Castleton, and Sir William Saunderson, author of Lives of Mary, Q. of Scots, K. James I, and K. Charles I. Nicholas, the second Viscount, married Frances, daughter of Sir George Manners of Haddon, and had issue Nicholas, the third Viscount, who died unmarried, and George, the fourth Viscount, who, by Grace his wife, daughter of Henry Bellasis, Esq., had six sons. Of these the youngest, James Saunderson, fifth Viscount Castleton in Ireland, was created Baron Saunderson of Saxby in 1714, Viscount Castleton of Sandbeck in

not far from Boston in the county of Lincoln, a living of very good value; but it lay in so low and wet a part of that country as was inconsistent with his health. And health being next to a good conscience the greatest of God's blessings in this life, and requiring therefore of every man a care and diligence to preserve it, he, apprehending a danger of losing it if he continued at Wibberton a second winter, did therefore resign it back into the hands of his worthy kinsman and patron, about one year after his donation of it to him.

And about this time of his resignation he was presented to the Rectory of Boothby Pannel* in the same county of Lincoln; a town which has been made famous, and must continue to be famous, because Dr. Sanderson, the humble and learned Dr. Sanderson, was more than forty years† parson of Boothby Pannel,‡ and from thence dated all or most of his matchless writings.

To this living, which was of less value, but a purer air than Wibberton, he was presented by Thomas Harrington§ of the same county and parish, Esquire, a gentleman‖ of a very ancient family, and of great use and esteem in his country during his whole life. And in this Boothby Pannel the meek and charitable Dr. Sanderson and his patron lived with an endearing, mutual, and comfortable friendship,¶ till the death of the last put a period to it.

the same year, and Earl of Castleton in 1719. All these honours became extinct at his death without issue in 1723; and his estates went to Thomas Lumley, Earl of Scarborough, who thereupon, by Act of Parliament, took the name of Saunderson. See Hunter's South Yorkshire, i. 274, 275.

* Sanderson's induction is thus recorded in the parish register by himself:

'1619. Robert Sanderson was inducted into the Rectory of Boothby Pannel on Tuesday ye seventh day of Sept. A°. praedict.'

† Strictly speaking, more than forty-one years elapsed between the date of his induction, in the preceding note, and his consecration to the See of Lincoln, October 28, 1660.

‡ 'I am cast upon this place [Colsterworth] by the division of my journey between York and London. It is a great spot, for it has Newton on the right, and Sanderson on the left. My mind turns most to Boothby Pagnel. Newton I can only admire. Sanderson is nearer to imitation, though still far above it. What a delight it is to dwell upon the memory of such a man! Much more would it be to be able to live like him.' Extract from a Letter given in the Preface to Davison's Remains, p. v.

§ A brass tablet on the north wall of the Church of Boothby Pagnell commemorates the death of his wife Katherine, May 5, 1623, and of four of their children.

‖ In the First Edition, 'Esquire, who was a gentleman.'

¶ See the Dedication prefixed to

About the time that he was made parson of Boothby Pannel, he resigned his Fellowship of Lincoln College unto the then Rector and Fellows. And his resignation is recorded in these words:

'Ego, Robertus Sanderson, per, *' &c.

I, Robert Sanderson, Fellow of the College of St. Mary's and All Saints, commonly called Lincoln College, in the University of Oxford, do freely and willingly resign into the hands of the Rector and Fellows, all the right and title that I have in the said College, wishing to them and their successors all peace, and piety, and happiness, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

May 6, 1619.

ROBERT SANDERSON.

And not long after this resignation, he was by the then Bishop of York, † or the King, *sede vacante*, made Prebendary of the Collegiate Church of Southwell in that Diocese; and shortly after of Lincoln ‡ by the Bishop of that See. §

And being now resolved to set down his rest in a quiet privacy at Boothby Pannel, and looking back with some sadness upon his removal from his general and cheerful‖ acquaintance left in Oxford, and the peculiar pleasures of a University life, he could not but think the want of society would render this of a Country Parson still more¶ uncomfortable, by reason of that want of conversation; and therefore

the original edition of the Fifth and Sixth Sermons ad Populum, in Vol. iii. p. 89.

* '6, Maii, 1619. Ego, Robertus Sanderson, perpetuus Socius Collegii B. Mariae et Omnium Sanctorum Lincoln. in Universitate Oxon. totum meum jus quod habeo in dicta Societate in manus Domini Rectoris et Sociorum ibidem sponte et libere resigno. Exoptans illis universis et singulis, et successoribus eorum, pacem, pietatem, et omnimodam felicitatem. In Nomine Patris, et Filii, et Spiritus Sancti. Amen.
Testor Robertus Sanderson.'

† Tobias Matthew, translated from Durham in 1606, died March 29, 1628, aged 83.

‡ The Stall he held was that of the Prebend of Farendon cum Balderton.

§ George Mountain, Bishop of Lincoln in 1617, and, on his translation to London in 1621, succeeded by Williams.

‖ 'and cheerful.' Inserted in the Second Edition.

¶ 'still more.' In the First Edition: 'the more.'

he did put on some faint purposes to marry. For he had considered that though marriage be cumbered with more worldly care than a single life, yet a complying and prudent Wife changes those very cares into so mutual joys, as makes them become like the sufferings of St. Paul, which he would Col. i. 24. not have wanted, because they occasioned his rejoicing in them. And he having well considered this, and observed the secret unutterable joys that children beget in parents, and the mutual pleasures and contented trouble of their daily care and constant endeavours to bring up those little images of themselves, so as to make them as happy as all those cares and endeavours can make them; he, having considered all this, the hopes of such happiness turned his faint purpose into a positive resolution to marry. And he was so happy as to obtain Anne, the daughter of Henry Nelson, Bachelor in Divinity, then Rector of Haugham in the County of Lincoln, a man of noted worth and learning. And the Giver of all good things was so good to him, as to give him such a Wife as was suitable to his own desires; a Wife, that made his life happy by being always content when he was cheerful; that was always cheerful when he was content;* that divided her joys with him, and abated of his sorrow, by bearing a part of that burthen; a Wife, that demonstrated her affection by a cheerful obedience to all his desires, during the whole course of his life; and at his death too, for she outlived him. †

And in this Boothby Pannel he either found or made his Parishioners peaceable, and complying with him in the constant, ‡ decent, and regular service of God. § And thus his

* 'that was always... content.' Inserted in the Second Edition.

† See the concluding paragraph of his Will, given below.

‡ 'constant.' Inserted in the Second Edition.

§ Bishop Mant, in his Charge, 1842, p. 39. inferred from this and 'reading the Church Prayers' in the opening of the next paragraph, that Sanderson had daily Service. But, as Mr. J. C. Robertson remarks, 'As the custom of the time was otherwise, and Walton has spoken distinctly in other cases, the general nature of the words here seems rather to warrant an opposite conclusion. And this is confirmed by Sanderson's own language in his Judgment on Submission to Usurpers.' 'How shall we conform to the Liturgy of the Church of England?' Second Edition, p. 44. The reference here intended is to the Case of the Liturgy. Vol. v. pp. 37—42. The population of Boothby Pagnel, it is to be remembered, must in Sanderson's time have been extremely small. In 1851 it was only one hundred and twenty. In 'Reason and Judgment,' p. 22. mention is made of his having 'Common Prayer

Parish, his Patron, and he lived together in a religious love, and a contented quietness. He not troubling their thoughts by preaching high and useless notions, but such, and only such * plain truths as were necessary to be known, believed, and practised in order to the honour of God † and their own Salvation. And their assent to what he taught was testified by such a conformity to his doctrine, as declared they believed and loved him. For it may be noted,‡ he would often say, that without the last, the most evident truths, heard as from an enemy or an evil liver, either are not, or are at least the less effectual; and usually rather harden than convince the hearer.

And this excellent man did not think his duty discharged by only reading the Church Prayers, catechizing,§ preaching, and administering the Sacraments seasonably; but thought, if the Law or the Canons may seem to enjoin no more, yet that God would require more than the defective Laws of man's making can or do enjoin, even‖ the performance of that inward Law which Almighty God hath imprinted in the conscience of all good Christians, and inclines those whom He loves to perform. He, considering this, did therefore become a law to himself, practising not only what the Law enjoins, but¶ what his conscience told him was his duty, in reconciling differences, and preventing lawsuits, both in his Parish and in the neigh-

in all the days appointed, devoutly and reverently, where he and his family was the great rule and pattern.'

* 'and only such.' Inserted in the Second Edition.

† 'the honour of God and.' Inserted in the Second Edition.

‡ 'it may be noted.' Inserted in the Second Edition.

§ 'catechizing.' 'As he provided strong meat for strong men, so he provided sincere milk for babes, spending an hour at evening in the Church Catechism, whereat the parents and elder sort were wont to be present, and from whence they reaped more benefit than from his Sermons; the great principles of Religion working more powerfully upon them than his discourses and enlargements. 'Christianity was most successful,' he would say, 'when proposed naked and in its own evidence, as the truth was in Jesus.' By catechizing, the Gospel prevailed over Judaism and Heathenism; by catechizing, Popery encroached and broke in upon the Gospel; by catechizing, the Gospel again recovered itself, and got ground of Popery. He opened the Church Catechism distinctly, grounded them in each point stedfastly, and taught them their duties arising out of each part of Religion profitably.' Reason and Judgment, &c. p. 21.

‖ 'even.' Inserted in the Second Edition.

¶ In the First Edition: 'practising what his conscience told.'

bourhood. * To which may be added his often visiting sick and disconsolate families, persuading them to patience, and raising them from dejection by his advice and cheerful discourse, and by adding his own alms, if there were any so poor as to need it; considering how acceptable it is to Almighty God, when we do as we are advised by St. Paul, help to *bear one another's burthen* either of sorrow or want; and what a comfort it will be, when the Searcher of all hearts shall call us to a strict account as well † for that evil we have done, as the good we have omitted, to remember we have comforted and been helpful to a dejected or distressed family.

And that his practice was to do good, the following narrative may be one example. ‡ He met with a poor dejected neighbour that complained he had taken a meadow, the rent of which was nine pounds a year; and, when the hay was made ready to be carried into his barn, several days' constant rain had so raised the water that a sudden flood carried all away, and his rich landlord would bate him no rent; and that, unless he had half abated, he and seven children were utterly undone. It may be noted, that in this age there are a sort of people so unlike the God of mercy, so void of the bowels of pity, that they love only themselves and children, love them so as not to be concerned whether the rest of mankind waste their days in sorrow or shame; people that are cursed with riches, and a mistake that nothing but riches can make them and theirs happy. But it was not so with Dr. Sanderson; for he was concerned, and spoke comfortably to the poor dejected

* A pleasing illustration of Sanderson's discernment of character, and of the interest which he continued to take in his old College, is furnished by the fact that, in Michaelmas Term, 1628, by his advice, his kinsman, Charles Hoole, was sent to Lincoln College, Oxon. 'After he had taken one degree in Arts, and entered on the sacred function, he was, by the endeavours of Sanderson, made Master of the Free Grammar School of Rotherham. In the beginning of the Civil War he went to London, and, by the invitation of certain noted citizens, taught a private School, where, for several years, the generality of the youth were instructed to a miracle.' After the Restoration, Sanderson made him his Chaplain, and gave him a prebendship in the Church of Lincoln. He died March 7, 1666, having published twenty-four books and translations. See Wood, Athenae, iii. 758. ed. Bliss.

† In the First Edition: 'account for that evil we have done, and the good,' &c.

‡ In the First Edition: 'And that his practice was to do good, one example may be, that he met,' &c.

man; bade him go home and pray, and not load himself with sorrow, for he would go to his landlord next morning; and if his landlord would not abate what he desired, he and a friend would pay it for him.

To the landlord he went the next day; and in a conference the Doctor presented to him the sad condition of his poor dejected tenant; telling him how much God is pleased when men compassionate the poor; and told him, that though God loves sacrifice, yet He loves mercy so much better, that He is best pleased when He is called * *the God of mercy*. And told him the riches he was possessed of were given him by that *God of mercy*, who would not be pleased, if he that had so much given, yea, and forgiven him too, should prove like the rich Steward in the Gospel, that took his fellow servant by the throat to make him pay the utmost farthing. This he told him. And told him, that the Law of this nation, by which Law he claims his rent, does not undertake to make men honest or merciful, (that was too nice an undertaking, †) but does what it can to restrain men from being dishonest or unmerciful; and yet that our Law‡ was defective in both; and that taking any rent from his poor tenant for what God suffered him not to enjoy, though the Law allowed him to do so, yet if he did so, he was too like that rich Steward which he had mentioned to him; and told him that riches so gotten, and added to his great estate, would, as Job says, § prove like *gravel in his teeth;* would in time so corrode his conscience, or become so nauseous when he lay upon his death bed, that he would then labour to vomit it up, and not be able; and therefore advised him, being very rich, to *make friends of* his *unrighteous Mammon*, before that evil day come upon him. But, however, neither for his own sake, nor for God's sake, to take any rent of his poor dejected sad tenant; for that were to gain a temporal, and lose his eternal happiness. These and other such reasons were urged with so grave and so compassionate an

* In the First Edition: 'that He is pleased when called.'

† 'that was too nice an undertaking.' Inserted in the Second Edition.

‡ 'that our Law.' Inserted in the Second Edition.

§ The passage intended is, doubtless, Prov. xx. 17. *Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.* A text quoted without verbal exactness by Sanderson in the Sixth Sermon ad Aulam, §. 15.

earnestness, that the landlord forgave his tenant the whole rent.

The Reader will easily believe that Dr. Sanderson, who was himself so meek and merciful, did suddenly and gladly carry this comfortable news to the dejected tenant, and will believe also, * that at the telling of it there was a mutual rejoicing. It was one of Job's boasts, that he had seen none *perish for want of clothing;* and that he had *often made the heart of the widow to rejoice.* And doubtless Dr. Sanderson might have made the same religious boast of this and very many like occasions. But since he did not, I rejoice that I have this just occasion to do it for him; and that I can tell the Reader, I might tire myself and him in telling how like the whole course of Dr. Sanderson's life was to this which I have now related.

Thus he went on, in an obscure and quiet privacy, doing good daily both by word and by deed, as often as any occasion offered itself; yet not so obscurely, but that his very great learning, prudence, and piety were much noted and valued by the Bishop of his Diocese, and by most of the nobility and gentry of that County. † By the first of which he was often summoned to preach many Visitation Sermons, ‡ and by the latter at many Assizes. § Which Sermons, though they were much esteemed by them that procured and were fit to judge them, yet they were the less valued, because he read them; which he was forced to do, for though he had an extraordinary memory, even the art of it, ‖ yet he was punished with ¶ such an innate, invincible, fear and bashfulness, that his memory was wholly useless, as to the repetition of his Sermons, so as he had writ them; which gave occasion to say, when some of them ** were first printed and exposed to censure, which was in the year 1632, that the best Sermons that were ever read, were never preached.

* 'also.' Inserted in the Second Edition.

† In 1633, Sanderson obtained, through the interest of the Earl of Rutland, the Rectory of Muston in Leicestershire, which he held till his appointment to the Regius Professorship of Divinity.

‡ 'Visitation Sermons.' Of these four were published by himself; and a fifth was printed some years after his death. See Vol. ii. 41.

§ Six Assize Sermons have come down to us.

‖ See above, p. 279.

¶ 'was punished with.' In the First Edition, 'had.'

** 'some of them.' In the First Edition, 'they.' Twelve Sermons in all: viz. Three ad Clerum, Three ad Magistratum, and Six ad Populum.

In this contented obscurity he continued, till the learned and pious * Archbishop Laud, who knew him well in Oxford, for he was his contemporary there, told the King (it was the knowing and conscientious King Charles the First) that there was one Mr. Sanderson, an obscure country Minister, that was of such sincerity, and so excellent in all Casuistical Learning, that he desired His Majesty would take so much notice of him as to make him his Chaplain. † The King granted it most willingly, and gave the Bishop charge to hasten it; for he longed to discourse with a man that had dedicated his studies to that useful part of Learning. The Bishop forgot not the King's desire; and Mr. Sanderson was made his Chaplain in Ordinary in November following, 1631. And when the King ‡ and he became better known to each other, then, as it is said that, after many hard questions put to the Prophet Daniel, King Darius found an excellent spirit in him, so it was with Mr. Sanderson and our excellent King; who, having put many Cases of Conscience to him, received from Mr. Sanderson such deliberate, safe, and clear solutions as gave him so great content in conversing with him, which he did several times in private, § that at the end of his month's attendance the King told him, he should long for the next November; for he resolved to have a more inward acquaintance with him, when that month and he returned. And when the month and he did return, the good King was never absent from his Sermons, and would usually say, 'I carry my ears to hear other Preachers, but I carry my conscience to hear Mr. Sanderson, and to act accordingly.' And this ought not to be concealed from posterity, that the King thought what he spake. For he took him to be his adviser in that quiet part of his life; and he proved to be his comforter in those days of his affliction, when he was under such a restraint as he || apprehended himself to be in danger of death or deposing. Of which more hereafter.

In the first Parliament of this good King, which was 1625,

* 'pious.' In the First Edition: 'good.'

† In the First Edition: 'desired His Majesty would make him his Chaplain.'

‡ In the First Edition: 'And when they became known to each other, the King did put many Cases of Conscience to him, and received from him such'——.

§ 'which he did several times in private.' Inserted in the Second Edition.

|| 'was under such a restraint as he.' Inserted in the Second Edition.

he was chosen to be a Clerk of the Convocation for the Diocese of Lincoln;* which I here mention, because about that time did arise many disputes about Predestination, and the many critical points that depend upon or are interwoven in it, occasioned, as was said, by a disquisition of new principles of Mr. Calvin's, though others say they were long before his time. But of these Dr. Sanderson then drew up for his own satisfaction such a Scheme (he called it *Pax Ecclesiae* †) as then gave himself, and hath since given others such satisfaction, that it still remains to be of great estimation. ‡ He was also chosen Clerk of all the Convocations during that good King's reign. Which I here tell my Reader, because I shall hereafter have occasion to mention that Convocation in 1640, that unhappy Long Parliament, and some debates of the Predestinarian § Points, as they have been since charitably handled betwixt him, the learned Dr. Hammond, and Dr. Pierce, || the now reverend Dean of Salisbury. And here the Reader ¶ may note, that in Letters writ to the said Dean, Dr. Sanderson

* Thoroton, Antiquities of Nottinghamshire, p. 475, says that, 'being Prebendary of Southwell, he served as one of the Clerks in the Convocation for the County or Archdeaconry of Notts in the former part of the Long Parliament.' In 'Reason and Judgment,' p. 34, it is stated that, 'from the year 1624 to his death, there was no Convocation, or Assembly, or Treaties, but he was called to, as a man of deep observation in the public defects of the Church, of great prudence in applying remedies suitable to those defects, in the fear of God and love of His truth, so as became a man of learning, gravity, and a good conscience, in so grand concernments as imported the peace of the Church, the satisfaction and salvation of men's souls.'

† See Vol. v. p. 255.

‡ In the First Edition: 'of great estimation among the most learned.'

§ 'Predestinarian.' In the First Edition: 'Predestination.'

|| Thomas Pierce, originally Chorister, and in 1648 ejected as Fellow, became President of Magdalen College, Oxford, in 1661; but, 'being more fit for the pulpit than to be a governour,' he resigned that office in 1675 for the Deanery of Salisbury. He had retained the Rectory of Brington in Northamptonshire under the Protectorate: from which Bp. Heber, Note BB on the Life of Jeremy Taylor, concluded, perhaps without sufficient warrant, that he must in some degree have complied with the ruling powers. His publications were very numerous, and turned chiefly on the Quinquarticular Controversy, in reference to some points of which his views had undergone a change not unlike that of Sanderson's. A. Wood describes him as 'well read in Authors, a zealous son of the Church of England, though originally a Calvinist, but above all, a most excellent Preacher, whether in the English or the Latin tongue.' Athenae, iv. 299. ed Bliss. He preached 'concionem venustam et eloquentem,' at the opening of Convocation, 1661. Gibson's Synodus Anglicana, p. 201. ed Cardwell.

¶ 'And here the Reader——reasons to think so.' This sentence was added in the Second Edition.

seems to have altered his judgment in some points since he writ his Scheme called *Pax Ecclesiae;* which he seems to say in his last Will, besides other reasons to think so.

In the year 1636, His Majesty, then in his progress, took a fair occasion to visit Oxford, and to take an entertainment for two days* for himself and his† honourable attendants, which the Reader ought to believe was suitable to their dignities. But this is mentioned because, at the King's coming thither,‡ Dr. Sanderson did attend him; and was then, the thirty-first of August, created Doctor of Divinity; which honour had an addition to it, by having many of the Nobility of this Nation then made Doctors and Masters of Arts with him. Some of whose names shall be recorded and live with his, and none shall outlive it. First, Dr. Curle and Dr. Wren, who were then Bishops of Winton and of Norwich, and had formerly taken their Degrees in Cambridge, were with him created Doctors of Divinity in his University. So was Meric, the son of the learned Isaac Casaubon; and Prince Rupert, who still lives, the then Duke of Lennox, Earl of Hereford,§ Earl of Essex, Earl of Berkshire, and very many others of noble birth, too many to be named, were then created Masters of Arts.

Some years before the unhappy Long Parliament, this Nation being then happy and in peace, though inwardly sick of being well, namely in the year 1639, a discontented party of the Scots' Church were zealously restless for another Reformation of their Kirk Government; and to that end created a new Covenant, for the general taking of which they pretended to petition the King for his assent, and that he would enjoin the taking of it by all of that Nation. But this Petition was not to be presented to him by a Committee of eight or ten men of their fraternity, but by so many thousands, and they, so armed as seemed to force an assent to what they seemed but to request; so that though forbidden by the King, yet they

* 'two days,' i. e. from Monday, August 29, to Wednesday, August 31. See Laud's History of his Chancellorship, in the second volume of his Remains, pp. 100—105.

† 'his.' Inserted in the Second Edition.

‡ 'coming thither.' The insertion of the date, 'May 3,' after these words in the Second Edition, is a palpable mistake.

§ 'Earl of Hereford.' Rather Marquis of Hertford. William Seymour, Chancellor of Oxford 1643; deprived 1647, reinstated in May 1660, died Duke of Somerset in the following October. ZOUCH.

entered England, and in their heat of zeal took and plundered Newcastle, where the King was forced to meet them with an army;* but upon a Treaty† and some concessions, he sent them back, though not so rich as they intended, yet for that time without bloodshed. But, oh! this Peace and this Covenant were but the forerunners of War and the many miseries that followed. For in the year following there were so many chosen into the Long Parliament, that were of a conjunct council with these very zealous and as factious Reformers, as begot such a confusion by the several desires and designs in many of the Members of that Parliament (all did never consent)‡ and at last in the very common people of this Nation, that they were so lost by contrary designs, fears, and confusions, as to believe the Scots and their Covenant would restore them to that former tranquillity which they had lost.§ And to that end, the Presbyterian Party of this Nation did again, in the year 1643, invite the Scotch Covenanters back into England; and hither they came, marching with it gloriously upon their pikes and in their hats, with this Motto, 'For the 'Crown and Covenant of both Kingdoms.' This I saw, and suffered by it. But when I look back upon the ruin of families, the bloodshed, the decay of common honesty, and how the

* 'This army was sufficient to have trampled the Scots to dirt; but by the arts of the Scots (who had sent the Earls of Traquaire and Roxborough to offer some expedient to compose the differences), the Nobility and Officers of the army were so deluded and poisoned that the King was induced to make and sign a Pacification, his Majesty having probably no intent to fight them, but to draw the Scots by the terror of so great an army to do him reason. So soon as his Majesty had signed the Pacification he disbanded his army, before the Scots had done one thing as capitulated to do. Nay, they immediately, upon the publication of this Agreement, published a Protestation of adhering to their Covenant, the General Assembly at Glasgow, and disperse a scandalous paper, wherein they falsify so falsely and grossly, and so prejudicially to the King's Majesty, that he was forced to call it in, and caused it to be burnt by the hand of the hangman.' Autobiography of Sir John Bramston, as published by the Camden Society, p. 72.

† The negotiations began at Ripon, October 1, 1640; but the preliminaries were not signed till the 16th, and the discussion of the Articles of the Treaty had hardly been entered on before November 3, the day appointed for the meeting of Parliament; shortly after which, the Commissioners obtained the King's permission to remove to London. See Rapin, ii. 324: and Clarendon, bk. ii. paragr. 108—127.

‡ 'all did never consent.' Inserted in the Second Edition.

§ 'to that——had lost.' In the First Edition: 'to their former tranquillity.'

former piety and plaindealing of this now sinful Nation is turned into cruelty and cunning, when I consider this *, I praise God that He prevented me from being of that party which helped to bring in this Covenant and those sad confusions that have followed it. And I have been the bolder to say this of myself, because, in a sad discourse with Dr. Sanderson, I heard him make the like grateful acknowledgment.

This digression is intended for the better information of the Reader in what will follow concerning Dr. Sanderson. And first, that the Covenanters of this Nation, and their party in Parliament, made many exceptions against the Common Prayer and Ceremonies of the Church, and seemed restless for another † Reformation. And though their desires seemed not reasonable to the King and the learned Dr. Laud, then Archbishop of Canterbury, and many others, yet, to quiet their consciences, and prevent future confusion, they did, in the year 1641, ‡ desire Dr. Sanderson to call two more of the Convocation to advise with him, and that he would then draw up some such safe alterations as he thought fit in the Service-Book, and abate some of the Ceremonies that were least material, for satisfying their consciences; and to this end he and two others § did meet together privately twice a week at the Dean of Westminster's || house, for the space of five months or more. But not long after that time, when Dr. Sanderson had made the Reformation ready for a view, the Church and State were

* 'when I consider this.' Inserted in the Second Edition.

† 'another.' In the First Edition: 'for a Reformation.'

‡ Compare § 30. of the Fifth Sermon ad Clerum, preached October 8 in that year.

§ 'he and two others .... for the space of five months or more.' Walton may have written from the recollection of private information, received possibly from Sanderson himself, of steps taken as preparatory to the proceedings of the Sub-Committee appointed, March 12, 1641, under the sanction of the House of Lords. Sanderson was one of the thirteen 'Divines of very opposite opinions' who, together with Archbishop Ussher, Bishop Morton, and Bishop Hall, with the Bishop of Lincoln for Chairman, formed the working part of that Sub-Committee. They held six meetings, but the recommendations which they were prepared to offer had no practical result; for their sittings were discontinued in May, in consequence of proposals of an obviously destructive tendency having been made and favourably received in the Lower House of Parliament. See Hacket's Life of Williams, ii. 146—148, Fuller's Church History, vi. 187—192. ed. Brewer, and Neal's History of the Puritans, i. p. 709.

|| Williams, Bishop of Lincoln, who held the Deanery in commendam.

both fallen into such a confusion, that Dr. Sanderson's model for Reformation became then useless. Nevertheless the repute of his moderation and wisdom was such, that he was, in the year 1642, proposed by both Houses of Parliament to the King then in Oxford, to be one of their Trustees for the settling of Church affairs, and was allowed of by the King to be so; but that Treaty came to nothing.

In the year 1643, the two Houses of Parliament took upon them to make an Ordinance, and call an Assembly of Divines, * to debate and settle Church Controversies, of which many that were elected were very unfit to judge: in which Dr. Sanderson was also named by the Parliament, but did not appear: I suppose for the same reason that many other worthy and learned men did forbear, the summons wanting the King's authority.

And here I must look back and tell the Reader, that in the year 1642, he was, July 21, named by a more undoubted authority to a more noble employment; which was to be Professor Regius of Divinity in Oxford. But though knowledge be said to puff up, yet his modesty, and too mean an opinion of his great abilities, and some other real or pretended reasons expressed in his speech † when he first appeared in the Chair, and since printed, kept him from entering into it till October, 1646.

He did, for about a year's time, continue to read his matchless Lectures; which were first *de Juramento*, a point very Seraphical, and as difficult, ‡ and at that time very dangerous to be handled as it ought to be. But this learned man, as he was eminently furnished with abilities to satisfy the consciences of men upon that important subject, so he wanted not courage to assert the true obligation of it and Oaths, § in a degenerate age, when men had made Perjury a main part, or at least very useful to their Religion. || How much the learned world stands obliged to him for these and his following Lectures *de*

* 'About a hundred and twenty in number, of whom there were not above twenty who were not declared enemies of the Doctrine and Discipline of the Church of England.' Clarendon, Bk. v. paragr. 135.

† See Vol. iv. p. 231.

‡ In the First Edition: 'a point very difficult.'

§ In the First Edition: 'obligation of Oaths.'

|| In the First Edition: 'a main part of their Religion.'

Conscientia, I shall not attempt to declare, as being very sensible that the best pens must needs fall short in the commendation of them. So that I shall only add, that they continue to this day, and will do for ever, as a complete standard for the resolution of the most material doubts in that part of Casuistical Divinity. And therefore I proceed to tell the Reader, that about the time of his reading those Lectures, the King being then prisoner in the Isle of Wight, that part of the Parliament then at Westminster * sent the Covenant, the Negative Oath,† and I know not what more, to Oxford, to be taken by the Doctor of the Chair, and all Heads of Houses; and all the other inferior Scholars of what degree soever, were also to take these Oaths by a fixed day; for those that did not were to abandon their Colleges and the University too, within twenty-four hours after the beating of a drum; and if they remained longer, they were to be proceeded against as spies.

Dr. Laud the Archbishop of Canterbury, the Earl of Strafford, and many others, had been formerly murdered,‡ but the King yet was not; and the University had yet some faint hopes that in a treaty § then in being, betwixt him and them that confined him, or pretended to be suddenly, there might be such an agreement made, ‖ that the dissenters in the University might both preserve their consciences and the poor subsistence ¶ which they then enjoyed by their Colleges.

And being possessed of this mistaken hope, that the men in present power ** were not yet grown so merciless, as not to allow manifest reason for their not submitting to the enjoined oaths, the University appointed twenty delegates to meet, consider, and draw up a manifesto to them, †† why they could not take those oaths but by violation of their consciences. And of these delegates, Dr. Sheldon, late Archbishop of Canterbury,

* In the First Edition: 'the Parliament had sent.'

† 'The Negative Oath.' This was voted April 5, 1642. In the first instance it was to be administered to all those who came from the King's quarters. See the form of the Oath, Vol. iv. p. 376.

‡ In the First Edition, 'murdered by this wicked Parliament.'

§ Compare Sanderson's language in the Epistle 'Dedicatory to Episcopacy not prejudicial to Regal Power,' Vol. iv. p. 140.

‖ In the First Edition: 'made between the King and Parliament.'

¶ In the First Edition: 'their consciences, and subsistence.'

** In the First Edition: 'that the Parliament were not yet.'

†† In the First Edition: 'to the Parliament.'

Dr. Hammond, Dr. Sanderson, Dr. Morley, now Bishop of Winchester, and that most honest, very learned,* and as judicious civil lawyer, Dr. Zouch,† were a part. The rest I cannot now name; but the whole number of the delegates requested Dr. Zouch to draw up the law part, and give it to Dr. Sanderson; and he was requested to methodize and add what referred to reason and conscience, and put it into form. He yielded to their desires, and did so. And then, after they had been read in a full Convocation, and allowed of, they were printed in Latin, that the Parliament's proceedings and the University's sufferings might be manifested to all nations, and the imposers of these oaths might repent, or answer them; but they were past the first; and for the latter, I might swear they neither can, nor ever will. And these Reasons were also suddenly turned into English ‡ by Dr. Sanderson, that all those of these three kingdoms might the better judge of the cause of the loyal party's sufferings.

About this time the Independents, who were then grown to be the most powerful part of the army, had taken the King from a close to a more large imprisonment, and by their own pretences to Liberty of Conscience, were obliged to allow somewhat like that to the King, who had, in the year 1646, § sent for Dr. Sanderson, Dr. Hammond, Dr. Sheldon, the late Archbishop of Canterbury, and Dr. Morley, the now Bishop of Winchester, to attend him, in order to advise with them how far he might with a good conscience comply with the proposals of the Parliament for a peace in Church and State; but these having been then denied him by the Presbyterian Parliament, were now by their own rules allowed him by those Independents now ‖ in present power. And with some of those Divines Dr. Sanderson also gave his attendance on his Majesty in the Isle of Wight, preached there before him,¶ and had in that

* 'very learned.' Inserted in the Second Edition.

† Richard Zouch, Fellow of New College in 1609, was appointed Regius Professor of Civil Law in 1620, and Principal of St. Alban's Hall in 1625.

‡ Walton's account seems to invert the order in which the English and the Latin of the Oxford Reasons appeared. See Vol. iv. p. 367.

§ 'Without all question, both Church and State were in the utmost disorder and confusion at the close of this year 1646.' Neal, History of the Puritans, ii. 253.

‖ 'Independents now.' Inserted in the Second Edition.

¶ See Sermons xvi and xvii ad Aulam.

attendance many both public and private conferences with him, to His Majesty's great satisfaction. At which time he desired Dr. Sanderson, that being the Parliament had then proposed to him the abolishing of Episcopal Government in the Church, as inconsistent with Monarchy, and selling theirs and the Cathedral Church land to pay those soldiers that they had raised to fight against him,* that he would consider of it, and declare his judgment. He undertook to do so, and did it; but it might not be printed till our King's happy Restoration, and then it was.† And at Dr. Sanderson's then taking his leave of His Majesty in this his last attendance on him, the King requested him 'to betake himself to the writing Cases of Conscience for the good of posterity.' To which his answer was, 'that he was now grown old, and unfit to write Cases of Conscience.' But the King was so bold with him as to say, 'It was the simplest answer he ever heard from Dr. Sanderson; for no young man was fit to be made a Judge, or write Cases of Conscience.' And let me here take occasion to tell the reader this truth, very fit, but‡ not commonly known; that in one of these conferences this conscientious King was told by a faithful and private intelligencer,§ 'that if he assented not to the Parliament's proposals, the treaty betwixt him and them would break immediately, and his life would then be in danger: he was sure he knew it.' To which his answer was, 'I have done what I can to bring my conscience to a compliance with their proposals and cannot; and I will not lose my conscience to save my life.' And within a very short time after, he told Dr. Sanderson and Dr. Morley,‖ or one of them that then waited with him, 'that the remembrance of two errours did much afflict him, which were his assent to the Earl of Strafford's death, and the abolishing Episcopacy in Scotland; and that if God ever restored him to be in a peaceable possession of his crown, he would demonstrate his repentance by a public confession and voluntary penance,' I think barefoot, 'from the Tower of London, or Whitehall, to St. Paul's Church, and desire the people

* 'and selling—fight against him.' Inserted in the Second Edition.

† In the year 1661. See Vol. v. p. 137.

‡ 'very fit, but.' Inserted in the Second Edition.

§ This fact was added in the Second Edition. In the First it stood: 'this conscientious King told Dr. Sanderson.'

‖ 'and Dr. Morley.' Inserted in the Second Edition.

to intercede with God for his pardon.' I am sure one of them that told it me lives still, and will witness it. And it ought to be observed, that Dr. Sanderson's Lectures *de Juramento* were so approved and valued by the King, that in this time of his imprisonment and solitude, he translated them into exact English, desiring Dr. Juxon, then Bishop of London, Dr. Hammond, and Sir Thomas Herbert, who then attended him in his restraint, to compare them with the Original.* The last still lives, and has declared it, with some other of that King's excellencies, in a letter under his own hand, which was lately showed me by Sir William Dugdale, King at Arms. The translation was designed to be put into the King's Library at St. James's, but, I doubt,† not now to be found there. I thought the honour of the Author and the Translator to be both so much concerned in this relation, that it ought not to be concealed from the Reader, and it is therefore here inserted.

I now return to Dr. Sanderson in the Chair in Oxford, where they that complied not in taking the Covenant, Negative Oath,‡ and Parliament Ordinance for Church Discipline and Worship, were under a sad and daily apprehension of expulsion. For the Visitors were daily expected, and both City and University full of soldiers, and a party of Presbyterian Divines, that were as greedy and ready to possess, as the ignorant and illnatured Visitors were to eject the dissenters out of their Colleges and livelihoods. But notwithstanding, Dr. Sanderson did still continue to read his Lecture, and did, to the very faces of those Presbyterian Divines and soldiers, read with so much reason, and with a calm fortitude make such applications, as if they were not, they ought to have been ashamed, and begged pardon of God and him, and forborne to do what followed. But these thriving sinners were hardened; and as the Visitors expelled the Orthodox, they, without scruple or shame, possessed themselves immediately of their

* 'Which [translation] he was pleased to shew his servants Mr. Harington and Mr. Herbert, and, commanding them to examine it with the original, they found it accurately translated: which His Majesty not long after shewed the Bishop of London Dr. Juxon, and also Dr. Hammond and Dr. Sheldon, His Majesty's Chaplains in Ordinary.' Herbert's Memoirs of the last two Years of King Charles I.

† Walton must be understood as speaking of the original MS. 'The translation' was printed in 1655.

‡ See above, p. 302.

Colleges, so that with the rest, Dr. Sanderson was, in June,* 1648, forced to pack up and be gone, and thank God he was not imprisoned, as Dr. Sheldon, Dr. Hammond, † and others then were.

I must now again look back to Oxford, and tell my reader, that the year before this expulsion, when the University had denied this subscription, and apprehended the danger of that Visitation which followed, they sent Dr. Morley, then Canon of Christ Church, now Lord Bishop of Winchester, and others, to petition the Parliament for recalling the Injunction, or a mitigation of it, or to accept of their reasons why they could not take the oaths enjoined them; and the petition was by Parliament referred to a committee to hear and report the reasons to the House, and a day set for hearing them. This done, Dr. Morley and the rest went to inform and fee counsel, to plead their cause on the day appointed. But there had been so many committed for pleading, that none durst be so bold as to undertake it cordially; ‡ for at this time the Privileges of that part of the Parliament then sitting § were become a *Noli me tangere*, as sacred and useful to them, as Traditions ever were or are now to the Church of Rome: their number must never be known, and therefore not without danger to be meddled with. For which reason Dr. Morley was forced, for want of counsel, to plead the University's reasons for not compliance with the Parliament's injunctions; and though this was done with great reason, and a boldness equal to the justice of his cause, yet the effect of it was but that he and the rest appearing with him were so fortunate as to return to Oxford without commitment. This was some few days before the Visitors and more soldiers were sent down to drive the dissenters out of the University. And one that was at this time of Dr. Morley's pleading a powerful man in the Parliament, and of that committee, observing Dr. Morley's behaviour and reason, and enquiring of him, and hearing a good report of his principles in religion, and of his morals, was therefore willing

* June 14. See the Account of the Visitation in Walker's Sufferings of the Clergy, i. 137.

† 'In this imprisonment Hammond began his excellent Paraphrase and Annotations on the New Testament.' ZOUCH.

‡ 'be so bold—cordially.' In the First Edition, 'that none durst undertake it.'

§ 'then sitting.' Inserted in the Second Edition.'

to afford him a peculiar favour; and, that he might express it, sent for me that relate this story and knew Dr. Morley well, and told me, he had such a love for Dr. Morley, that knowing he would not take the oaths, and must therefore be ejected his College, and leave Oxford, he desired I would therefore write to him to ride out of Oxford when the Visitors came into it, and not return till they left it, and he should be sure then to return in safety; and that by so doing he should, without taking any oath or other molestation, enjoy his Canon's place in the College. I did receive this intended kindness with a sudden gladness, because I was sure the party had a power to do what he professed, and as sure he meant to perform it, and did therefore write the Doctor word. To which his answer was, 'that I must not fail to return my friend,' who still lives, 'his humble and undissembled thanks, though he could not accept of his intended kindness; for when Dr. Fell,* then the Dean, Dr. Gardner,† Dr. Paine,‡ Dr. Hammond, § Dr. Sanderson,‖ and all the rest of the College, were turned out, ex-

* Samuel Fell, B.D. became Canon in May 1619, Margaret Professor of Divinity in 1626, Dean of Lichfield in 1637, and of Ch. Ch. in 1638. He was deprived in 1648, and died February 1, 1649, of grief, it was said, on hearing of the execution of the King.

† Richard Gardiner became a Student in 1607. King James promised him a Canonry for an Oration which he made to him at Oxon; and Charles I. made his father's word good, April 23, 1629. Dr. Gardiner made the fountain in the great Quadrangle, and gave the globe and serpent to it. He was turned out, 1647, for Christopher Rogers, S.T.P. who kept the Stall till the Restoration, and was Principal of New Inn Hall. Gardiner was restored July, 1660, died December 20, 1670, aet. 79, and was buried at Ch. Ch.

‡ Richard Payne, M.A. became Canon February 6, 1633, and was deprived in 1647. He died at Swallowfield, in Berkshire, before the Restoration.

§ Henry Hammond, D.D. Archdeacon of Chichester, and Rector of Penshurst in Kent, became Canon 1644, was ejected in 1648, and died April 25, 1660, when the See of Worcester was designed for him.

‖ Sanderson was succeeded at Ch. Ch. by Henry Cornish, M.A. of New College, to whom it had been designed to give the Stall which Dr. Wall retained. Cornish was ejected in 1660, and died at Bicester Dec. 22, 1698. The Regius Professorship of Divinity was, in the first instance, declined by Robert Crosse, Fellow of Lincoln College, one of the Assembly of Divines, who had soon after the rich vicarage of Great Chew conferred on him. It was then given to Joshua Hoyle, sometime of Magdalen Hall, who had been Professor of Divinity in Trinity College, Dublin, and was at the same time made Master of University College by the Committee of Parliament for the reformation of the University of Oxford. Hoyle was, in Lord Falkland's Judgment, 'a person of some few weak parts, but of very many strong infirmities.' See Barlow's Remains, p. 328. On his decease in 1654, John Conant, Rector of Exeter College, was

cept Dr. Wall,* he should take it to be, if not a sin, yet a shame to be left behind with him only.' Dr. Wall I knew, and will speak nothing of him, for he is dead.

It may be easily imagined, with what a joyful willingness these selfloving reformers took possession of all vacant preferments, and with what reluctance others parted with their beloved Colleges and subsistence; but their consciences were dearer than both, and out they went, the reformers possessing them without shame or scruple; where I will leave these scruplemongers, and proceed to make an account of the then present affairs of London, to be the next employment of my Reader's patience.

And in London all the Bishops' houses were turned to be prisons, and they filled with Divines that would not take the Covenant, or forbear reading Common Prayer, or that were accused for some faults like these. For it may be noted, that about this time the Parliament sent out a Proclamation to encourage all Laymen that had occasion to complain of their Ministers, for being troublesome or scandalous, or that conformed not to Orders of Parliament, to make their complaint to a select Committee for that purpose; and the Minister, though one hundred miles from London, was to appear there and give satisfaction, or be sequestered; and you may be sure no Parish could want a covetous, or malicious, or cross-grained complainant: by which means all prisons in London, and in many other places, became the sad habitations of Conforming Divines.

And about this time the Bishop of Canterbury having been, by an unknown law, condemned to die, and the execution suspended for some days, many citizens† fearing time and

appointed, and held the office till Sanderson's reinstatement in 1660. See Wood's Athenae, iii. 382, iv. 122, 398. ed. Bliss.

* John Wall, a Westminster Student, Rector of St. Aldate's, Oxford, a good preacher, and learned in the Fathers and School Divinity, sometime Domestic Chaplain to Williams, Bishop of Lincoln, became Canon in 1632, and retained his Stall, notwithstanding the several revolutions in his time. He was made Prebendary of Salisbury by Bishop Duppa in 1644, and died October 20, 1666. In consequence of 'some small distaste' he left nothing to the College, but left £1040. for charitable uses to the city of Oxford, in addition to £1020. given during his life, and a greater sum still to his executors, Sebastian Smith, Canon of Ch. Ch., and Richard Croke, Recorder of Oxford.

† 'many citizens,' &c. In the First Edition: 'many of the malicious citizens, fearing his pardon, shut up their shops.'

cool thoughts might procure his pardon, became so maliciously impudent as to shut up their shops, professing not to open them till justice was executed. This malice and madness is scarce credible; but I saw it.

The Bishops had been about this time voted out of the House of Parliament, and some upon that occasion sent to the Tower, which made many Covenanters rejoice, and most of them * to believe Mr. Brightman,† who probably was a well meaning man, to be inspired when he writ his Comment on the Apocalypse, a short Abridgment of which was now printed, cried up and down the streets and called Mr. Brightman's Revelation of the Revelation, and both bought up and believed by all the Covenanters. And though he was grossly mistaken in other things, yet, because he had there made the Churches of Geneva and Scotland, which had no Bishops, to be Philadelphia in the Apocalypse, that Angel that God loved; and the power of Prelacy to be Antichrist, the evil Angel, which the House of Commons had now so spued up, as never to recover their dignity; therefore did those Covenanters rejoice, approve, and applaud Mr. Brightman, for discovering and foretelling the Bishops' downfall;‡ so that they both railed at them, and at the same time rejoiced to buy good pennyworths of all their land, which their friends of the House of Commons did afford both to themselves and them, as a reward for their zeal and diligent assistance to pull them down.

And the Bishops' power being now vacated, the common people were made so happy, as that every Parish might choose their own Minister, and tell him when he did, and when he did not preach true doctrine: and by this and the like means several Churches had several teachers, that prayed and preached for and against one another, and engaged their hearers to contend furiously for truths which they understood not; some of which I shall mention in what will follow.§

I have heard of two men that in their discourse undertook

* 'most of them.' Inserted in the Second Edition.

† See Sermon i. ad Clerum, § 31.

‡ 'His daily discourse was against Episcopal Government, which he declared would shortly be pulled down. He spake also of great troubles which would come upon the land; of the destruction of Rome, and the universal calling of the Jews, affirming that some then alive should see all these things effected.' Fuller, Church History, v. 385, ed. Brewer.

§ In the First Edition: 'In the discourse that follows.'

to give a character of a third person; and one concluded he was a very honest man, 'for he was beholden to him,' and the other that he was not, 'for he was not beholden to him.' And something like this was in the designs both of the Covenanters and Independents, the last of which were now grown both as numerous and as powerful as the former. For though they differed much in many principles, and preached against each other, one making it a sign of being in the state of Grace, if we were but zealous for the Covenant; and the other not:* for we ought to buy and sell by a measure, and to allow the same liberty of conscience to others, which we by Scripture claim to ourselves; and therefore not to force any to swear the Covenant contrary to their consciences, and probably† lose both their Livings and Liberties too. But though these differed thus in their conclusions, yet they both agreed in their practice to preach down Common Prayer, and get into the best sequestered Livings; and whatever became of the true owners, their wives and children, yet to continue in them without the least scruple of conscience.

They also made other strange observations of Election, Reprobation, and Free Will, and the other points dependent upon these; such as the wisest of the common people were not fit to judge of: I am sure I am not, though I must mention some of them historically in a more proper place, when I have brought my Reader with me to Dr. Sanderson at Boothby Pannel.

And in the way thither I must tell him, that a very Covenanter and a Scot too, that came into England with this unhappy Covenant, was got into a good sequestered Living by the help of a Presbyterian Parish which had got the true owner out. And this Scotch Presbyterian, being well settled in this good Living, began to reform the Churchyard by cutting down a large Yew-tree, and some other trees that were an ornament to the place and very often a shelter to the Parishioners; and they excepting against him for so doing, were by him answered, that the trees were his, and it was lawful for every man to use his own as he, and not as others thought fit. I have heard, but do not affirm it, that no action

* In the First Edition: 'and the other, that we ought to buy and sell'——.

† 'probably.' Inserted in the Second Edition.

lies against him that is so wicked as to steal the windingsheet from off a dead body after it is buried; and have heard the reason to be, because none were supposed to be so void of humanity, and that such a law would vilify that Nation that would but suppose so vile a man to be born in it. I speak this because I would not suppose any man to do what this Covenanter did. And whether there were any law against him I know not, but pity the Parish the less for turning out their legal Minister.

We have now overtaken Dr. Sanderson at Boothby Pannel, where he hoped to have enjoyed himself, though in a poor, yet in a quiet and desired privacy; but it proved otherwise. For all corners of the Nation were filled with Covenanters, confusion, Committeemen and Soldiers, defacing monuments,* breaking painted glass windows, and serving each other to their several ends, of revenge, or power, or profit; and these Committeemen and Soldiers were most of them so possessed with this Covenant, that they became like those that were infected with that dreadful Plague of Athens; the Plague of which Plague was, that they by it became maliciously restless to get into company, and to joy (so the Historian[a] saith) when they had infected others,† even those of their most beloved or nearest friends or relations; and so,‡ though there might be some of these Covenanters that were beguiled, and meant well, yet such were the generality of them, and temper of the times, that you may be sure Dr. Sanderson, who though quiet and harmless, yet was an eminent dissenter from them, could therefore not live peaceably; nor did he. For the Soldiers would appear, and visibly oppose and disturb him in the Church§ when he read Prayers, some of them pretending to

[a] Thucydides.

* In the First Edition: 'and soldiers, serving each other.'

† Something like this is recorded in Pepys' Diary, February 12, 1666. 'Comes Mr. Cæsar, my boy's late master, whóm I have not seen since the Plague before, but he hath been in Westminster all this time very well; and tells me, in the height of it, how bold people there were to go in sport to one another's burials; and in spite too, ill people would breathe in the faces (out of their windows) of well people going by.'

‡ In the First Edition: 'and though.'

§ Such misconduct on the part of the Soldiers became a regular practice. Compare the Autobiography of Sir John Bramston, p. 75. 'At Chelmsford, at a special Commission of Oyer and Terminer for trial of some Soldiers who had broken into the Church at Easterford-Kelvedon, burnt the rails about the Communion Table, stolen

advise him how God was to be served more acceptably,* which he not approving, but continuing to observe order and decent behaviour in reading the Church Service they forced his Book from him, and tore it,† expecting extemporary Prayers.

At this time‡ he was advised by a Parliament-man of power and note, that loved and valued him much, not to be strict in reading all the Common Prayer, but make some little variation, especially if the Soldiers came to watch him; for if he did, it might not be in the power of him and his other friends to secure him from taking the Covenant, or sequestration. For which reasons he did vary somewhat from the strict rules of the Rubric. I will set down the very words of Confession which he used, as I have it under his own hand; and tell the Reader that all his other variations were as little, and very § much like to this. ||

His Confession.

O ALMIGHTY God and merciful Father, we Thy unworthy servants do with shame and sorrow confess, that we have all our life long gone astray out of Thy ways like lost

the Surplice, and the Church Plate or some of it.' And again, p. 95. 'I had usually frequented St. Gregory's, Dr. Mossam's, Dr. Wild's, Dr. Gunning's, or some other congregation where the orthodox Clergy preached and administered the Sacraments; but, the Soldiers often disturbing those Congregations, it was not so convenient for my father to appear there.'

* In the First Edition: 'most acceptably.'

† This outrage was committed at the end of the Morning Service. See Sanderson's mention of it in the Case of the Liturgy, Vol. v. p. 38.

‡ Towards the close of the year 1650, it would appear from Vol. v. pp. 39 and 57.

§ 'very.' Inserted in the Second Edition.

|| The example of Sanderson is alleged by Nelson, in his Life of Bp. Bull, as justifying him in forming all the devotions he offered up in public out of the Book of Common Prayer, when the iniquity of the times would not bear the regular and constant use of the Liturgy. p. 43. ed. Burton. Edward Rainbow, ejected from the Mastership of Magdalen College, Cambridge, in 1650, and made Bishop of Carlisle in 1664, when he could not openly use the English Liturgy, 'used some of those excellent prayers of which it is composed, and that not only in his private family, but also composed such prayers as he used in the Church out of those in the Liturgy; and so gradually brought the ignorant people to affect the Common Prayers, a little transformed and altered, who disliked the Common Prayer Book itself, they knew not why.' Life by Jonathan Banks, p. 48. Sanderson's practice had the full approval of Bp. Morley. See below, p. 330, note ||.

sheep, and that by following too much the vain devices and desires of our own hearts, we have grievously offended against Thy holy Laws, both in thought, word, and deed. We have many times left undone those good duties, which we might and ought to have done; and we have many times done those evils, when we might have avoided them, which we ought not to have done. We confess, O Lord, that there is no health at all, nor help in any creature to relieve us. But all our hope is in Thy mercy, whose justice we have by our sins so far provoked. Have mercy therefore upon us, O Lord, have mercy upon us, miserable offenders. Spare us, good God, who confess our faults, that we perish not; but according to Thy gracious promises declared unto mankind in Christ Jesus our Lord, restore us, upon our true repentance, into Thy grace and favour. And grant, O most merciful Father, for His sake, that we henceforth study to serve and please Thee, by leading a godly, righteous, and a sober life, to the glory of Thy holy Name, and the eternal comfort of our own souls, through Jesus Christ our Lord. Amen.

In these and other provocations* of tearing his Service Book, a neighbour came on a Sunday, after the Evening Service was ended, to visit and condole with him for the affront offered by the Soldiers.† To whom he spake with a composed patience, and said: 'God hath restored me to my desired privacy, with my wife and children, where I hoped to have met with quietness, and it proves not so; but I will labour to be pleased, because God, on whom I depend, sees it is not fit for me to be quiet. I praise Him that He hath by His Grace prevented me from making shipwreck of a good conscience to maintain me in a place of great reputation and profit;[a] and though my condition be such that I need the last, yet I submit; for God did not send me into this world to do my own, but suffer His Will, and I will obey it.' Thus by a sublime depending on his wise, and powerful, and pitiful Creator, he did cheer-

[a] Doctor of the Chair.

* In the First Edition: 'In these disturbances of tearing.'

† These outrages were not confined to the Military. Bp. Burnet, in his Life of Sir M. Hale, mentions 'some Anabaptists who had rushed into a Church, and disturbed the congregation, while they were receiving the Sacrament, not without some violence.'

fully submit to what God had appointed; still justifying the truth of that Doctrine and the reason of that Discipline* which he had preached.

About this time, that excellent book of the King's Meditations in his solitude was printed, and made public; and Dr. Sanderson was such a lover of the Author, and so desirous that not this Nation only, but the whole world should see the character of him in that book, and something of the cause for which he and many others then suffered, † that he designed to turn it into Latin; but when he had done half of it most excellently, his friend Dr. Earle ‡ prevented him, by appearing to have done it, and printed the whole very well before him.

And about this time his dear and most intimate friend, the learned Dr. Hammond, came to enjoy a quiet conversation and rest with him for some days at Boothby Pannel, and did so. And having formerly persuaded him to trust his excellent memory, and not read, but try to speak a sermon as he had writ it, Dr. Sanderson became so compliant as to promise he would. And to that end they two went early the Sunday following to a neighbour Minister, and requested to exchange a sermon; and they did so. And at Dr. Sanderson's going into the pulpit, he gave his sermon, which was a very short one, into the hand of Dr. Hammond, intending to preach it as it was writ; but before he had preached a third part, Dr. Hammond, looking on his sermon as written, observed him to be out, and so lost as to the matter, especially the method, § that he also became afraid for him; for it was discernible to many of that plain auditory. ‖ But when he had ended this

* 'and the reason of that Discipline.' Inserted in the Second Edition.

† In the First Edition: 'for which they suffered.'

‡ John Earle, Chaplain and Clerk of the Closet to Charles II in his exile, was made Dean of Westminster after the Restoration, Bishop of Worcester, November 30, 1662, and of Salisbury, September, 1663.

§ 'especially the method.' Inserted in the Second Edition.

‖ This may have been the result of a struggle between his 'matchless memory,' p. 328, and his 'unmanly bashfulness.' p. 326.

In Aubrey's notice of Sanderson, among the Lives subjoined to his Letters of Eminent Men, a very different view of our Author's memory is given. 'He had no great memory: I am certain not a sure one. When I was a freshman, and heard him read his first Lecture, he was out in the Lord's Prayer. He always read his Sermons and Lectures. Had his memory been greater, his judg-

short sermon, as they two walked homeward, Dr. Sanderson said with much earnestness, 'Good Doctor, give me my sermon, and know, that neither you, nor any man living, shall ever persuade me to preach again without my books.' To which the reply was, 'Good Doctor, be not angry; for if I ever persuade you to preach again without book, I will give you leave to burn all the books that I am master of.'

Part of the occasion of Dr. Hammond's visit was at this time to discourse Dr. Sanderson about some opinions, in which if they did not then, they had doubtless differed formerly. It was about those knotty Points, which are by the Learned called the Quinquarticular Controversy; of which I shall proceed, not to give any judgment, (I pretend not to that) but some short historical account which shall follow.

There had been, since the unhappy Covenant was brought, and so generally taken in England, a liberty given or taken by many Preachers, those of London especially, to preach and be too positive in the Points of Universal Redemption, Predestination, and those other depending upon these. Some of which preached, that all men were, before they came into this world, so predestinated to Salvation or damnation, that it was not in their power to sin so as to loose the first, nor by their most diligent endeavour to avoid the latter. Others, that it was not so; because then God could not be said to grieve for the death of a sinner, when He Himself had made him so by an inevitable Decree, before he had so much as a being in this world; affirming therefore, that man had some power left him to do the Will of God, because he was advised to work out his Salvation with fear and trembling; maintaining, that it is most certain every man can do what he can to be saved; and as certain that he that does what he can to be saved, shall never be damned. And yet many that affirmed this to be a truth, would yet confess that that Grace, which is but a persuasive offer, and left to us to receive or refuse, is not that Grace which shall bring men to Heaven. Which truths, or untruths, or both, be they which they will, did upon these or the like

ment had been less: they are like two well-buckets.' ii. 524.

Sanderson himself, in his Inaugural Lecture, speaks of his memory as 'fragilis, infida, lubrica;' and makes his mistrust of it his excuse for delivering written Lectures. See Vol. iv. pp. 232, 233, 240.

occasions come to be searched into, and charitably debated betwixt Dr. Sanderson, Dr. Hammond, and Dr. Pierce, the now reverend Dean of Salisbury, of which I shall proceed to give some account, but briefly.

In the year 1648, the fifty-two London Ministers, then a Fraternity of Sion College in that city, had in a printed Declaration aspersed Dr. Hammond most heinously, for that he had, in his Practical Catechism, affirmed that our Saviour died for the sins of all mankind. To justify which truth, he presently makes a charitable Reply, as it is now printed in his Works. After which, there were many Letters passed betwixt the said Dr. Hammond, Dr. Sanderson, and Dr. Pierce, concerning God's Grace and Decrees. Dr. Sanderson was with much unwillingness drawn into this debate; for he declared it would prove uneasy to him who, in his judgment of God's Decrees, differed with Dr. Hammond, whom he reverenced and loved dearly; and would not therefore engage himself in a controversy, of which he could never hope to see an end. Nevertheless * they did all enter into a charitable disquisition of these said Points in several Letters, to the full satisfaction of the Learned; those betwixt Dr. Sanderson and Dr. Hammond being now printed in his Works;† and for what passed betwixt him and the learned Dr. Pierce, I refer my Reader to a Letter ‡ sent to me and annexed to the end of this Relation.

I think the judgment of Dr. Sanderson was by these debates altered from what it was at his entrance into them; for in the year 1632, when his excellent Sermons were first printed in quarto, the Reader may on the margent find some accusation of Arminius for false doctrine;§ and find that, upon a review and reprinting those Sermons in folio, in the year 1657, that accusation of Arminius is omitted.‖ And the change of his

* 'Nevertheless.' In the First Edition: 'But.'

† See the First Volume of Hammond's Works, p. 547, or Vol. v. p. 289, of this Edition.

‡ In the First Edition: 'a Letter annexed to.'

§ Compare §. 29. of Sermon i. ad Clerum, preached in 1619; and §§. 1 and 26. of Sermon i. ad Populum, preached in 1620.

‖ A change not unlike that here described took place in the Theological views of Archbishop Ussher. See his Life by Elrington, p. 290; the Eighth of the Nineteen Letters of Hammond edited by Peck, Lond. 1739, 8vo; and the Appendix to 'The Self-Revenger exemplified in Mr. Wm. Barlee,' &c. by Thomas Pierce. Lond. 1658. 4°. The ever memorable John Hales too was a Calvinist till he heard 'the well pressing St. John iii. 16, by

judgment seems more fully to appear in his said Letter to Dr. Pierce. And let me now tell the Reader, which may seem to be perplexed with these several affirmations of God's Decrees before mentioned, that Dr. Hammond in a postscript to the last Letter of his to Dr. Sanderson, says, 'God can reconcile His own contradictions;' and therefore advises all men, as the Apostle does, to study mortification, and be wise to sobriety. And let me add further, that, if these fifty-two Ministers of Sion College were the occasion of the debates in these Letters, they have, I think, been the occasion of giving an end to the Quinquarticular Controversy; for none have since undertaken to say more, but seem to be so wise as to be content to be ignorant of the rest, till they come to that place, where the secrets of all hearts shall be laid open. And let me here tell the Reader also, that if the rest of mankind would, as Dr. Sanderson, not conceal their alteration of judgment, but confess it to the honour of God and themselves, then our nation would become freer from pertinacious disputes, and fuller of recantations.

I am not willing to lead* my Reader to Dr. Hammond and Dr. Sanderson where we left them together† at Boothby Pannel, till I have looked back to the Long Parliament, the society of Covenanters in Sion College, and those others scattered up and down in London, and given some account of their proceedings and usage of the late learned Dr. Laud, then Archbishop of Canterbury, whose life‡ seemed to be sacrificed to appease the popular fury of that present time. And though I will forbear to mention the injustice of his death, and the barbarous usage of him, both at his trial§ and before it, yet my desire is, that what follows may be noted, because it does now, or may hereafter concern us; that is, to note‖ that in his last sad Sermon on the scaffold at his death, he did, as¶ our

Episcopius,' at the Synod of Dort. See Anthony Farindon's Letter to Mr. Garthwait, prefixed to Hales' Golden Remains.

* In the First Edition: 'I cannot lead.'

† 'together.' Inserted in the Second Edition.

‡ 'whose life.... present time.' Inserted in the Second Edition.

§ 'at his trial.' In the First Edition: 'both then, and before it.'

‖ 'that is, to note.' In the First Edition: 'namely.'

¶ 'he did as.... to go visibly.' In the First Edition: 'he having freely pardoned all his enemies, and humbly begged of God to pardon them, and besought those present to pardon and pray for him; yet he

Blessed Saviour advised His disciples, pray for those that persecuted and despitefully used him; and not only pardoned those enemies, but passionately begged of Almighty God that He would also pardon them; and besought all the present beholders of this sad sight, that they would pardon and pray for him. But though he did all this, yet he seemed to accuse the Magistrates of the City, for not suppressing a sort of people whose malicious and furious zeal had so far transported them, and violated all modesty, that though they could not know whether he were justly or unjustly condemned, were yet suffered to go visibly up and down to gather hands to a petition, that the Parliament would hasten his execution. And having declared how unjustly he thought himself to be condemned, and accused for endeavouring to bring in Popery, for that was one of the accusations for which he died, he declared with sadness, that the several sects and divisions then in England, which he had laboured to prevent, were now* like to bring the Pope a far greater harvest than he could ever have expected without them. And said, these sects and divisions introduce profaneness under the cloak of an imaginary Religion; and, that we have lost the substance of Religion by changing it into opinion; and that, by these means, the Church of England, which all the Jesuits' machinations could not ruin, was fallen into apparent danger by those Covenanters † which were his accusers. To this purpose he spoke at his death; for which, and more to the same purpose,‡ the Reader may view his last sad Sermon on the scaffold. And it is here mentioned, because his dear friend Dr. Sanderson seems to demonstrate the same fear of Popery in his two large and remarkable Prefaces § before his two Volumes of Sermons; and seems also with much sorrow to say the same again in his last Will, made when he was and apprehended himself to be very near his death. And these Covenanters ought to take notice of it, and to remember that by the late wicked war, begun by them, Dr. Sanderson was ejected out of the Professor's Chair in Oxford; and that if

seemed to accuse the Magistrates of the City, for suffering a sort of wretched people, that could not know why he was condemned to go visibly,' &c.

* 'now.' Inserted in the Second Edition.

† 'Covenanters.' Inserted in the Second Edition.

‡ 'for which.... same purpose.' In the First Edition: 'for this, and more of which.'

§ See the commencement of Vol. ii. of this Edition.

he had continued in it (for he lived fourteen years after) both the Learned of this and other Nations had been made happy by many remarkable Cases of Conscience, so rationally stated, and so briefly, so clearly, and so convincingly determined, that Posterity might have joyed and boasted that Dr. Sanderson was born in this Nation, for the ease and benefit of all the Learned that shall be born after him. But this benefit is so like time past, that they are both irrecoverably lost.

I should now return to Boothby Pannel, where we left Dr. Hammond and Dr. Sanderson together; but neither can now be found there. For the first was in his journey to London, and the second seized upon the day after his friend's departure, and carried prisoner to Lincoln, then a garrison of the Parliament's. For the pretended reason of which commitment, I shall give this following account.

There was one Mr. Clarke,* the Minister of Alington, a town not many miles from Boothby Pannel, who was an active man for the Parliament and Covenant, and one that, when Belvoire Castle, then a garrison for the Parliament, was taken by a party of the King's soldiers, was taken in it, and made a prisoner of war in Newark, then a garrison of the King's; a man so active and useful for his party, that they became so much concerned for his enlargement, that the Committee of Lincoln sent a troop of horse to seize and bring Dr. Sanderson a prisoner to that garrison; and they did so. And there he had the happiness to meet with many that knew him so well as to reverence and treat him kindly; but told him, he must continue their prisoner, till he should purchase his own enlargement by procuring an exchange for Mr. Clarke, then prisoner in the King's garrison of Newark. There were many reasons given by the Doctor of the injustice of his imprisonment, and the inequality of the exchange; but all were uneffectual, for done it must be, or he continue a prisoner. And in time, done it was upon the following conditions.

First, that Dr. Sanderson and Mr. Clarke, being exchanged, should live undisturbed at their own parishes; and if either were injured by the soldiers of the contrary party, the other,

* 'Mr. Robert Clark, an eminent old Puritan.' Non Conformist's Memorial, ii. 412. Allington is not quite so far from Grantham on the N. W. as Boothby Pagnel is on the S. E.

having notice of it, should procure him a redress, by having satisfaction made for his loss or for any other injury; or if not, he to be used in the same kind by the other party. Nevertheless, Dr. Sanderson could neither live safe nor quietly, being several times plundered, and once wounded in three places;* but he, apprehending the remedy might turn to a more intolerable burden by impatience or complaining, forbore both, and possessed his soul in a contented quietness, without the least repining. But though he could not enjoy the safety he expected by this exchange, yet, by His Providence that can bring good out of evil, it turned so much to his advantage, that whereas his living had been sequestered from the year 1644, and continued to be so till this time of his imprisonment, he, by the Articles of War in this exchange for Mr. Clarke, procured his sequestration to be recalled, and by that means enjoyed a poor but more† contented subsistence for himself, his wife and children, till the happy Restoration of our King and Church.

In this time of his poor but contented privacy of life, his casuistical learning, peaceful moderation and sincerity, became so remarkable, that there were many that applied themselves to him for resolution in perplexed‡ cases of conscience; some known to him, and many not; some requiring satisfaction by conference, others by letters; so many, that his life became almost as restless as their minds; yet, as St. Paul accounted himself a debtor to all men, so he, for he denied none.§ And if it be a truth, which holy Mr. Herbert says, that 'all worldly joys seem less, when compared with shewing mercy, or doing kindnesses,' then doubtless this Barnabas,‖ this *son of consolation*, Dr. Sanderson, might have boasted for relieving so many restless and wounded consciences; which, as Solomon says, are a burden that none can bear, though their fortitude

* The local tradition of Boothby Pagnell says he was once wounded in the church. But it is most unlikely that Walton could have omitted to specify this. Cave, Sanderson's chamber-fellow in Lincoln College, had a pistol discharged at him in his pulpit at Pickwell. See Nichols' History of Leicestershire, i. 773.

† 'more.' Inserted in the Second Edition.

‡ 'perplexed.' Inserted in the Second Edition.

§ 'yet...denied none.' In the First Edition: 'yet he denied no man.'

‖ 'this Barnabas, this *son of consolation*.' Inserted in the Second Edition.

may sustain their other calamities. And if words cannot express the joy of a conscience relieved from such restless agonies, then Dr. Sanderson might rejoice that so many were by him so clearly and conscientiously satisfied; and would often * praise God for that ability, and as often for the occasion; and that God had inclined his heart to do it to the meanest of any of those poor, but precious souls, for which his Saviour vouchsafed to be crucified.

Some of those very many Cases that were resolved by letters, have been preserved and printed for the benefit of posterity, as namely,

1. Of the Sabbath.
2. Marrying with a Recusant.
3. Of Unlawful Love.
4. Of a Military Life.
5. Of Scandal.
6. Of a Bond taken in the King's Name.
7. Of the Engagement.
8. Of a Rash Vow.

But many more remain in private hands, of which one is of Simony; and I wish the world might see it, that it might undeceive so many mistaken Patrons, who think they have discharged that great and dangerous trust both to God and man, if they take no money for a Living, though it may be parted with for other ends less justifiable, which I forbear to name. †

And in this time of his retirement, when the common people were amazed and grown restless and ‡ giddy by the many falsehoods and misapplications of truths frequently vented in sermons, when they wrested the Scripture by challenging God to be of their party, and called upon Him in their prayers to patronize their sacrilege and zealous frenzies, in this time he did so compassionate the generality of this misled Nation, that though the times threatened such an undertaking with danger, § yet he then hazarded his safety by writing the large and bold Preface now exstant before his last twenty Sermons, first printed in the dangerous year 1655. In which there was such strength of reason, with so powerful and clear convincing

* 'and would often.' In the First Edition: 'for he denied none, and would often.'

† 'which I forbear to name.' Added in the Second Edition.

‡ 'restless and.' Inserted in the Second Edition.

§ In the First Edition: 'that though the times threatened danger.'

applications made to the Nonconformists, as, being read by one of those dissenting brethren, who was possessed of a good sequestered Living, and with it such a spirit of covetousness and contradiction, as * being neither able to defend his error, nor yield to truth manifested, † his conscience having slept long and quietly in that Living, ‡ was yet at the reading of it so awakened, (for there is a Divine power in reason,) that after a conflict with the reason he had met, and the damage he was to sustain if he consented to it, and being still unwilling to be so convinced as to lose by being over-reasoned, he went in haste to the bookseller of whom it was bought, threatened him, and told him in anger, he had sold a book in which there was false Divinity; and that the Preface had upbraided the Parliament, and many godly Ministers of that party, for unjust dealing. To which, his reply was—it was Tim. Garthwaite—§ that it was not his trade to judge of true or false Divinity, but to print and sell books; and yet if he or any friend of his would write an answer to it, and own it by setting his name to it, he would print the answer, and promote the selling of it.

About the time of his printing this excellent Preface, I met him accidentally in London, in sad-coloured clothes, and, God knows, far from being costly. The place of our meeting was near to Little Britain, where he had been to buy a book, ‖ which he then had in his hand. We had no inclination to part presently, and therefore turned to stand in a corner under a penthouse, for it began to rain; and immediately the wind rose and the rain increased so much, that both became so inconve-

* In the First Edition: 'who was possessed with such a spirit of contradiction, as.'

† 'manifested.' In the First Edition: 'manifest.'

‡ In the First Edition: 'in a good sequestered Living.'

§ In 1660 'The Gentleman's Calling' was published, with an epistle addressed to Mr. Garthwaite, recommending an impression of it, dated 'Sarum, Oct. 27, 1659, your assured friend, Hum. H.' that is, Humphrey Henchman, afterward Bp. of Salisbury, and then of London. To this industrious Bookseller the literary world is obliged for the preservation of the Letters of Mr. J. Hales, of Eton, written from the Synod of Dort. See Mr. Farindon's Address to Mr. Garthwaite, prefixed to the 'Golden Remains,' 1673. ZOUCH.

'Tim. Garthwait, stationer, at the little north door of St. Paul's Church, will help you to any or all of these.' Hammond, Nineteen Letters edited by Peck, p. 53.

‖ Richard Smyth, Secondary of the Poultry Compter, who died in the year 1675, 'was constantly known every day to walk his rounds among the booksellers' shops, especially in Little Britain.' See Sir Henry Ellis' note on p. vii of the Preface to his edition of Smyth's Obituary, published by the Camden Society, 1849.

nient as to force us into a cleanly house, where we had bread, cheese, ale, and a fire for our ready * money. This rain and wind were so obliging to me, as to force our stay there for at least an hour, to my great content and advantage; for in that time he made to me many useful observations of the present times † with much clearness and conscientious freedom. I shall relate a part of them, in hope they may also turn to the advantage of my Reader. He seemed to lament that the Parliament had taken upon them to abolish our Liturgy, to the grief and scandal of so many devout and learned men, and the disgrace of those many Martyrs ‡ who had sealed the truth and necessary use of it with their blood; and that no Minister was now thought godly that did not decry it, and at least pretend to make better prayers *ex tempore;* and that they, and only they that could do so, prayed by the Spirit, and were godly; though in their sermons they disputed, and evidently contradicted each other in their prayers. And as he did dislike this, so he did most highly commend the Common Prayer of the Church, saying, 'The Holy Ghost § seemed to assist the composers; and that the effect of a constant use of it would be to melt and form the soul into holy thoughts and desires, and beget habits of devotion.' This he said; and that 'the Collects were the most passionate, proper, and most elegant, comprehensive ‖ expressions that any language ever afforded; and that there was in them such piety, and that so interwoven with instructions, that they taught us to know the Power, the Wisdom, the Majesty, and Mercy of God, and much of our duty both to Him and our neighbour; and that a congregation behaving themselves reverently, and putting up to God these joint and known desires for pardon of sins, and their ¶ praises for mercies received, could not but be more pleasing to God, than those raw unpremeditated expressions which many understood not, and ** to which many of the hearers could not say Amen.'

* 'ready.' Inserted in the Second Edition.

† 'of the present times.' Inserted in the Second Edition.

‡ Compare Vol. iv. p. 384.

§ 'The Holy Ghost ... This he said; and that.' Inserted in the Second Edition. 2 and 3 Edw. VI. cap. 1. speaks of the Prayer Book of 1549 as 'by the aid of the Holy Ghost concluded, set forth, and delivered to the King's Highness.' See Gibson's Codex, 295.

‖ 'comprehensive.' Inserted in the Second edition.

¶ 'their.' Inserted in the Second Edition.

** 'which many understood not, and.' Inserted in the Second Edition.

And he then commended to me the frequent use of the Psalter or Psalms of David, speaking to this purpose, 'that they were the treasury of Christian comfort, fitted for all persons and all necessities; able to raise the soul from dejection by the frequent mention of God's mercies to repentant sinners; able* to stir up holy desires, to increase joy, to moderate sorrow, to nourish hope, and teach us patience by waiting God's leisure for what we beg; able† to beget a trust in the Mercy, Power, and Providence of our Creator, and to cause a resignation of ourselves to His Will; and then, and not till then, to believe ourselves happy.' 'This' he said 'the Liturgy and Psalms taught us; and that by the frequent use of the last they would not only prove to be our souls' comfort, but would become so habitual as to transform them into the image of his soul that composed them.' After this manner he expressed himself and sorrow,‡ concerning the Liturgy and Psalms; and seemed to lament that this, which was the devotion of the more primitive times, should in common pulpits be turned into needless debates about Free Will, Election, and Reprobation, of which, and many like questions, we may be safely ignorant, because Almighty God intends not to lead us to Heaven by hard questions,§ but by meekness and charity, and a frequent practice of devotion.

And he seemed to lament very much, that, by the means of irregular and indiscreet preaching, the generality of the Nation were possessed with such dangerous mistakes, as to think 'they might be religious first, and then just and merciful; that they might sell their consciences, and yet have something left that was worth keeping; that they might be sure they were elected, though their lives were visibly scandalous; that to be cunning was to be wise; that to be rich was to be happy, though it is evidently false;‖ that to speak evil of government,¶ and to be busy in things they understood not, was no sin.' These and the like mistakes he lamented much, and

* 'able.' Inserted in the Second Edition.

† 'for what we beg; able.' Inserted in the Second Edition.

‡ 'and sorrow.' Inserted in the Second Edition.

§ This was a favourite expression of Walton's. It occurs in Part i. chap. 1. of his Complete Angler, first published in 1653.

‖ 'though it is evidently false.' In the First Edition: 'though their wealth was got without justice or mercy.'

¶ 'to speak evil of government, and.' Inserted in the Second Edition.

besought God to remove them, and restore us to that humility, sincerity, and single-heartedness, with which this Nation was blest before the unhappy Covenant was brought amongst us,* and every man preached and prayed what seemed best in his own eyes. And he then said to me, 'that the way to restore this Nation to a more meek and Christian temper, was to have the Body of Divinity, or so much of it as was needful to be known by the common people,† to be put into fifty-two Homilies or Sermons, of such a length as not to exceed a third or fourth part of an hour's reading; and these needful Points to be made so clear and plain, that those of a mean capacity might know what was necessary to be believed, and what God requires to be done; and then some plain‡ applications of trial and conviction; and these to be read every Sunday of the year, as infallibly as the blood circulates the body at a set time;§ and then as certainly begun again, and continued the year following.'‖

And he explained the reason of this his desire by saying to me,'All Grammar Scholars, that are often shifted from one to another School, learn neither so much, nor their little so truly, as those that are constant to one good Master; because, by the several rules of teaching in those several Schools, they learn less, and become more and more confused; and at last so puzzled and perplexed, that their learning proves useless both to themselves and others. And so do the immethodical, useless, needless notions that are delivered in many Sermons, make the hearers; but a clear and constant rule of teaching us what we are to know and do, and what not, and that taught us by an approved authority, might probably bring the Nation to a more conscientious practice of what we know, and ought to do.' Thus did this prudent man explain the reason of

* 'amongst us.' In the First Edition: 'into the Nation.'

† 'by the common people.' Inserted in the Second Edition.

‡ 'plain.' Inserted in the Second Edition.

§ 'at a set time.' Inserted in the Second Edition.

‖ Instead of the whole of the next Paragraph, 'And he explained.... posterity would have blessed him for it,' the First Edition subjoined here, 'and that this being done, it might probably abate the inordinate desire of knowing what we need not, and practising what we know and ought to do. This was the earnest desire of this prudent man. And, O that Dr. Sanderson had undertaken it! for then, in all probability, it would have proved effectual.'

this his desire; and oh! that he had undertaken what he advised; for then, in all probability it would have proved so useful, that the present age would have been blest by it, and posterity would have blest him for it.

And at this happy time of my enjoying his company and this discourse, he expressed a sorrow by saying to me, 'O that I had gone Chaplain to that excellently accomplished gentleman, your friend, Sir Henry Wotton; which was once intended, when he first went Ambassador to the State of Venice. For by that employment I had been forced into a necessity of conversing, not with him only, but with several men of several Nations; and might thereby have kept myself from my unmanly bashfulness,* which has proved very troublesome, and not less inconvenient to me; and which I now fear is become so habitual as never to leave me. And besides,† by that means I might also have known, or at least have had the satisfaction of seeing one of the late miracles of mankind,‡ for general learning, prudence, and modesty, Sir Henry Wotton's dear friend, Padre Paulo, who, the Author of his Life says, was born with a bashfulness as invincible as I have found my own to be: a man whose fame must never die, till Virtue and Learning shall become so useless as not to be regarded.'

This was a part of the benefit I then had by that hour's conversation; and I gladly remember and mention it, as an argument of my happiness, and his great humility and condescension. I had also a like advantage by another happy conference with him, which I am desirous to impart in this place to the Reader. He lamented much, that in those times of confusion§ in many Parishes, where the maintenance was not great, there was no Minister to officiate; and that many of the best sequestered Livings were possessed with such rigid Covenanters as denied the Sacrament to their Parishioners, unless upon such conditions, and in such a manner as they could not with a good conscience take it.‖ This he mentioned with

* Compare the opening of his Inaugural Lecture: 'pudor plusquam subrusticus, et invirilis quaedam verecundia.' Vol. iv. p. 231.

† 'besides.' Inserted in the Second Edition.

‡ In the First Edition: 'one of the late miracles of general learning, prudence,' &c.

§ 'in those times of confusion.' Inserted in the Second Edition.

‖ John Dodd, at Heyford in Oxfordshire, 'never administered the Sacrament to his Parishioners during his whole stay among them, alleging that they were not fit for it.'

much sorrow, saying, 'The blessed Sacrament did, even by way of preparation for it, give occasion to all conscientious receivers to examine the performance of their vows, since they received that last seal for the pardon of their sins past; and also * to examine and research their hearts, and make penitent reflections on their failings; and, that done, to bewail them seriously, † and then make new vows or resolutions to obey all God's Commands better, ‡ and beg His grace to perform them. And that this being faithfully done, then § the Sacrament repairs the decays of grace, helps us to conquer infirmities, gives us grace to beg God's grace, and then gives us what we beg; makes us still hunger and thirst after His righteousness, which we then receive, and, being assisted with our own || endeavours, will still so dwell in us, as to become our sanctification ¶ in this life, and our comfort on our last sick beds.' The want of this blessed benefit he lamented much, and pitied their condition that desired, but could not obtain it.

I hope I shall not disoblige my Reader, if I here enlarge into a further character of his person and temper. As, first, that he was moderately tall: his behaviour had in it much of a plain comeliness, and very little (yet enough) of ceremony or courtship: his looks and motion manifested an endearing ** affability and mildness; and yet he had with these a calm, and †† so matchless a fortitude, as secured him from complying with any of those many Parliament Injunctions that interfered with a doubtful conscience. His learning was methodical and exact, his wisdom useful, his integrity visible; and his whole life so unspotted, so like the Primitive Christians, ‡‡ that all ought to be preserved as copies for posterity to write after, the Clergy especially, who with impure hands ought not to offer sacrifice to that God whose pure eyes abhor iniquity, and especially in them. §§

Walker's Sufferings of the Clergy, ii. 224. Miles Burket never administered either Sacrament for eighteen years. ibid. 209.

* 'also.' Inserted in the Second Edition.

† 'seriously.' Inserted in the Second Edition.

‡ 'better.' Inserted in the Second Edition.

§ 'And that.... done, then.' In the First Edition: 'And this done, the Sacrament.'

|| 'own.' Inserted in the Second Edition.

¶ 'sanctification.' In the First Edition: 'satisfaction.'

** 'an endearing.' Inserted in the Second Edition.

†† 'and.' In the First Edition: 'but.'

‡‡ 'so like.... Christians.' Inserted in the Second Edition.

§§ 'and especially in them.' Inserted in the Second Edition.

There was in his Sermons no improper rhetoric, nor such perplexed divisions as may be said to be like too much light, that so dazzles the eyes that the sight becomes less perfect. But in them there was no want of useful matter, nor waste of words, and yet such clear distinctions as dispelled all confused notions, and made his hearers depart both wiser, and more confirmed in virtuous resolutions.*

His memory was so matchless and firm, as it was only overcome by his bashfulness; for he, alone, or to a friend, could repeat all the Odes of Horace, all Tully's Offices, and much of Juvenal and Persius without book; and would say, 'The repetition of one of the Odes of Horace to himself, which he did often,† was to him such music, as a lesson on the viol ‡ was to others, when they played it voluntarily to themselves or friends.' And though he was blest with a clearer judgment than other men, yet he was so distrustful of it, that he did usually overconsider of consequences, and would so delay and reconsider what to determine, that though none ever determined better, yet, when the bell tolled for him to appear and read his Divinity Lectures in Oxford, and all the scholars attended to hear him, he had not then, or not till then, resolved and writ what he meant to determine. So that that appeared to be a truth, which his old dear friend Dr. Sheldon would often say of him,§ namely, 'that his judgment was so much superior to his fancy, that whatsoever this suggested, that disliked and controuled; still considering and reconsidering, till his time was so wasted, that he was forced to write, not probably what was best, but what he thought last.' And yet what he did then read, appeared to all hearers to be so useful, clear, and satisfactory, as none ever determined with greater applause.

* Sanderson's Sermons were known and appreciated beyond the limits of his own country. Hickes, the Non-Juror, in a Letter to Dr. Turner, President of Corpus Christi College, Oxford, speaking of his Travels with Sir George Wheler thirty-four years before, says, 'at Geneva once, out of curiosity, I went to the great Church, and once to the Church on the bridge to hear their most celebrated Preacher, who preached one of Dr. Sanderson's Sermons in French.' Zouch's Works, ii. 106. ed. Wrangham.

† 'which he did often.' Inserted in the Second Edition.

‡ Sanderson himself was a lover of music, and was wont to play on his bass viol, and also to sing to it. See Aubrey's Letters, ii. 523.

§ 'of him.' Inserted in the Second Edition.

These tiring and perplexing thoughts begot in him some * averseness to enter into the toil of considering and determining all Casuistical Points; because during that time they neither gave rest to his body or mind. But though he would not suffer his mind to be always laden with † these knotty points and distinctions, yet the study of old Records, Genealogies, ‡ and Heraldry, § were a recreation, and so pleasing, that he would say they gave a pleasant || rest to his mind. Of the last of which I have seen two remarkable Volumes; ¶ and the Reader needs neither to doubt their truth or exactness.

And this holy, ** humble man had so conquered all repining and ambitious thoughts, and with them all other unruly passions, that if the accidents of the day proved to his danger or damage, yet he both began and ended it with an even and undisturbed quietness; always praising God that He had not withdrawn food and raiment from him and his poor family, nor suffered him in the times of trial †† to violate his conscience for his safety, or to support himself or them in a more splendid or plentiful condition; and that he therefore resolved with David, that His praise should be always in his mouth.

* 'some.' In the First Edition: 'an.'

† In the First Edition: 'But though he would not be always laden with.'

‡ He 'was the most diligent collector of Genealogies I ever knew in these parts, especially of Lincolnshire.' Thoroton, Antiquities of Nottinghamshire, p. 475. 'An exact Copy of all the ancient Monumental Inscriptions in the Cathedral Church of Lincoln, as they stood in 1641, collected by R. Sanderson, S.T.P., compared with and corrected by Sir W. Dugdale's MS. Survey,' may be seen in Peck's Desiderata Curiosa, Book viii. No. 1. pp. 1—31. This was reprinted, with a ground plan, in 1851, as was commonly understood, by Sir Charles Anderson. Compare the direction given to the Clergy of the County of Lincoln at the end of Sanderson's Articles of Visitation. Vol. v. p. 463.

§ Zouch points out the 'continued allusion to this favourite Science' in the Fourth Sermon ad Populum, § 20.

|| 'a pleasant.' Inserted in the Second Edition.

¶ Mr. Francis Wells, of Dunstall near Gainsborough, a descendant in the female line, has in his possession a large folio Volume, formerly belonging to Sanderson, bearing this inscription on the back: '1530, North Visitation, and Ores and Ceeles in trick generall.'

At the time of my having an opportunity of inspecting this Volume, September 10, 1853, Mr. Wells kindly showed me also a portable mirror of polished steel, six washed gilt tea spoons marked S, six silver forks bearing the family crest, and an agate-handled knife and fork, which had belonged to Bp. Sanderson; a Court dress of very rich flowered white silk worn by his wife; and an account-book begun by him not long before his decease, and continued by her in her widowhood.

** 'holy.' Inserted in the Second Edition.

†† 'in the times of trial.' Inserted in the Second Edition.

I have taken a content in giving my Reader this character of his person, his temper, and some of the accidents of his life past; and much more might be added of all. But I will with sorrow look forward to the sad days, in which so many good men, Clergymen especially, were sufferers:* namely,† about the Year 1658, at which time Dr. Sanderson was in a very pitiful‡ condition as to his estate. And in that time Mr. Robert Boyle,§ a gentleman of a very noble birth, and more eminent for his liberality, learning, and virtue, and of whom I would say much more, but that he still lives, having casually met with and read his Lectures *de Juramento* to his great satisfaction, and being informed of Dr. Sanderson's great innocence and sincerity, and that he and his family were brought into a low condition by his not complying with the Parliament's Injunctions,‖ sent him by his dear friend Dr. Barlow, the now

* 'good men.... sufferers.' In the First Edition: 'good men suffered.'

† 'namely.' Inserted in the Second Edition.

‡ 'pitiful.' In the First Edition: 'low.' Walker seems to have quoted Walton's expression as it now stands. See Sufferings of the Clergy, p. 105.

§ The Honourable Robert Boyle went to Oxford in the summer of 1654, 'in order to prosecute his studies with the greater advantage, and continued there for the most part till April, 1668, when he settled at London in the house of his sister, Lady Ranelagh, in Pall Mall.' See Birch's Life of Boyle, p. 109.

‖ Compare Bp. Morley's Answer to Father Cressey's Letter, pp. 14, 15. 'Many Livings were so poor, that the haughty Presbyterians disdained to stoop to them, and therefore suffered those that were owners of them to continue in them, though they read the Liturgy, and professed and preached for Loyalty. And of these I know and can name divers, as I can some others likewise, whose interest and reputation for piety and learning was so great in the countries wherein they lived, that their enemies thought it better to expect their deaths, than by depriving them of their Benefices to contract so much hatred as they should have done unto themselves. And of these I will name but one for all, viz. the reverend, learned, and pious Dr. Sanderson, now Bp. of Lincoln, who notwithstanding he was for the aforesaid reason suffered to keep his Benefice, yet I think no man will be so impudently malicious as to say that he renounced either his Religion or his Loyalty by so doing. For he never took the Covenant, nor Engagement, nor ever used the Directory, but officiated always as he ought to do, and always maintained both the doctrine and discipline of our Church, as well publicly in print as privately in his pulpit. Witness his Judicium Oxoniense, his Lectures touching the Obligation of Oaths, and that excellent volume of Sermons, all printed, or reprinted, and owned by him, during the time of the Rebellion, together with that learned, judicious, and resolute Preface before his book of Sermons, wherein the authority, government, and discipline of the Church of England is unanswerably asserted against the Presbyterians and all other Sects and Sectaries, who then domineered in and over the whole Kingdom.' Several Treatises written upon Several Occasions. London, 1683.

learned Bishop of Lincoln, fifty Pounds, and with it a request and promise. The request was, 'that he would review the Lectures *de Conscientia*,* which he had read when he was Doctor of the Chair in Oxford, and print them for the good of posterity;' and this Dr. Sanderson did in the year 1659. And the promise was, 'that he would pay him that, or, if he desired it, a greater sum yearly, during his life, to enable him to pay an amanuensis, to ease him from the trouble of writing what he should conceive or dictate.' For the more particular account of which, I refer my reader to a Letter writ to me by the said Dr. Barlow,† which I have annexed to the end of this Relation.‡

Towards the beginning of the year 1660,§ when the many mixed sects, and their creators and merciless protectors, had led or driven each other into a whirlpool of confusion both in Church and State;‖ when amazement and fear had seized most of them by foreseeing they must now not only vomit up the Church's and the King's land, but their accusing consciences did also give them an inward and fearful intelligence that the god of opposition,¶ disobedience, and confusion, which they had so long and so diligently feared, was now ready to reward them with such wages as he always pays to witches for their obeying him; when these wretches, that had said to themselves, *We shall see no sorrow*,** were come to foresee an end of their cruel reign, by our King's return; and such sufferers as Dr. Sanderson, and with him many of the oppressed Clergy and others, could foresee the cloud of their afflictions

* See the Dedication to Boyle, at the commencement of the fourth Volume.

† Thomas Barlow, Keeper of the Bodleian Library in 1653, Provost of Queen's College in 1657, and Bishop of Lincoln in 1675, died in 1691, and was buried, in compliance with his own direction, in the grave of Dr. William Barlow, one of his predecessors in the See, from 1608 to 1613, on the north side of the chancel of the Church at Buckden, near the grave of Bp. Sanderson.

‡ See below, p. 386.

§ In the First Edition: 'Towards the end of this year, 1659.' Evelyn's Diary has this entry: '1659, Dec. 18. Preached that famous Divine, Dr. Sanderson, since Bishop of Lincoln, now eighty years old, on Jer. xxx. 13. concerning the evil of forsaking God.' In which there is a misapprehension as to the age: Sanderson being at that time in his seventy-third year.

‖ 'both in Church and State.' Inserted in the Second Edition.

¶ In the First Edition: 'that the god which they had long served was now ready to pay them such wages as he does always reward witches with for,' &c.

** 'that had said.. *sorrow*.' Inserted in the Second Edition.

would be dispersed by it; then, the 29th of May * following, the King was by our good† God restored to us, and we to our known Laws and Liberties, and then a general joy and peace seemed to breathe through the three Nations: the suffering and sequestered Clergy,‡ who had, like the children of Israel, sat long lamenting their sad condition, and hanged their neglected harps on the willows that grew by the rivers of Babylon, were, after many thoughtful days and restless nights, now freed from their sequestration, restored to their revenues and to a liberty to adore, praise, and pray to Almighty§ God publicly‖, in such order as their consciences and oaths had formerly obliged them. And the Reader will easily believe that Dr. Sanderson and his dejected family rejoiced to see this happy day, and be of this number. ¶

At this time ** of the conformable Clergy's deliverance from the Presbyterian severities, the Doctor said to a friend: 'I look back on this strange and happy turn of the late times with amazement and thankfulness; and cannot but think the Presbyterians ought to read their own errors, by considering that by their own rules the Independents have punished and supplanted them, as they did the conformable Clergy, who are now, so many as still live, restored to their lawful right; and, as the Prophet David hath taught me, so I say with a thankful heart, *Verily, there is a God that judgeth the earth*, and *a reward for the righteous.*

It ought to be considered, which I have often heard or read, that in the primitive times, men of learning, prudence, and virtue were usually sought for, and solicited to accept of Episcopal Government, and often refused it. For they conscientiously considered that the office of a Bishop was not made up of ease and state, but of labour and care;†† that they

* 'the 29th of May.' In the First Edition: 'then, in the beginning of the year following.'

† 'our good.' Inserted in the Second Edition.

‡ 'and sequestered.... restless nights, now.' In the First Edition: 'Then were the suffering Clergy freed from their sequestration,' &c.

§ 'Almighty.' Inserted in the Second Edition.

‖ 'publicly.' Inserted in the Second Edition.

¶ Compare Kennett's Register, p. 209. 'Monday, July 23, 1660. An address of congratulation from the Clergy of the County of Lincoln, was presented to the King by the hands of the Reverend and most learned Dr. Sanderson, his Majesty's Professor of Divinity at Oxon.'

** 'At this time.. *reward for the righteous.*' This entire Paragraph was inserted in the Second Edition.

†† In the First Edition: 'was made up of labour and care.'

were trusted to be God's Almoners of the Church's revenue, and double their care for the Church's good and * the poor; to live strictly themselves, and use all diligence to see that their family, officers, and clergy, became examples † of innocence and piety to others; and that the account of that stewardship must at the last dreadful Day be made to the Searcher of all hearts; and for these reasons, ‡ they were in the primitive times timorous to undertake it. It may not be said that Dr. Sanderson was accomplished with these and all the other requisites required in a Bishop, so as to be able to answer them exactly; but it may be affirmed, as a good preparation, that he had, at the age of seventy-three years, for he was so old at the King's return, fewer faults to be pardoned by God or man, than are apparent in others in these days, in which, God knows, we fall so short of that visible sanctity and zeal to God's glory, which was apparent in the days of Primitive Christianity. This is mentioned by way of preparation to what I shall say more of Dr. Sanderson: as namely, that, at the King's return, Dr. Sheldon, the late prudent Archbishop of Canterbury, than whom none knew, valued, or loved Dr. Sanderson more or better, was by His Majesty made a chief trustee to commend to him fit men to supply the then vacant Bishoprics.§ And Dr. Sheldon knew none fitter than Dr. Sanderson, and therefore humbly desired the King that he would nominate him; ‖ and, that done, he did as humbly desire

* 'the Church's good and.' Inserted in the Second Edition.

† 'became examples.. to others.' In the First Edition: 'did so.'

‡ 'and for these reasons.' In the First Edition: 'and that in the primitive times they were therefore timorous to undertake it.'

§ 'Thursday, October 23, 1660. These four reverend and eminent persons, Dr. Gilbert Sheldon, Lord Bishop of London, Dr. Robert Sanderson, Lord Bishop of Lincoln, Dr. Humphrey Henchman, Lord Bishop of Sarum, and Dr. George Morley, Lord Bishop of Worcester, were confirmed at St. Mary's Church in Cheapside, commonly called Bow Church, being all persons of such known prudence, learning, and piety, that the Church of England may promise to herself great happiness and settlement in their several jurisdictions.' Public Intelligence, quoted in Kennett's Register, p. 288.

‖ It was only the consideration of his age and infirmity that had prevented the insertion of Sanderson's name in a List of persons deemed fit to be made Bishops, which was drawn up in cypher by the King before his return, and transmitted to England by the hands of Allestree. See Lord Clarendon's Letter from Brussels, November 28, 1659, to Dr. John Barwick, in the Appendix to his Life, pp. 461—468.

Dr. Sanderson that he would, for God's and the Church's sake, take that charge and care upon him. Dr. Sanderson had, if not an unwillingness, certainly no forwardness to undertake it; and would often say, he had not led himself, but his friend would now lead him into temptation, which he had daily prayed against; and besought God, if he did undertake it, so to assist him with His grace, that the example of his life, his cares, and endeavours might promote His glory, and help forward the salvation of others.

This I have mentioned as a happy preparation to his Bishopric,* and am next to tell that he was consecrated Bishop of Lincoln at Westminster,† the 28th of October, 1660.

There was about this time a Christian care taken that those, whose consciences were, as they said, tender, and could not comply with the Service and Ceremonies of the Church, might have a satisfaction given by a friendly debate betwixt a select number of them, and some like number of those that had been sufferers for the Church Service and Ceremonies, and now restored to liberty; of which last some were then preferred to power and dignity in the Church. And of these, Bishop Sanderson was one, and then chosen to be a Moderator in that debate; and he performed his trust with much mildness, patience, and reason. But all proved uneffectual; for there be some prepossessions like jealousies, which, though causeless, yet cannot be removed by reasons as apparent as demonstration can make any truth. The place appointed for this debate was

* On Sanderson's promotion to the See of Lincoln, the Regius Professorship of Divinity was offered to John Priaulx, sometime Fellow of Merton College. In the time of the Rebellion, he sided with the men that were uppermost, and became Rector of Fovant in Wilts. After the Restoration, he was made Prebendary of Sarum. On his modestly refusing the Professorship, it was, July 12, 1661, conferred on Dr. William Creed, sometime Fellow of St. John's, and then Rector of East Codford, Wilts. Kennett, Register, pp. 232, 494. Creed died in 1663, aet. 48.

† In Henry VIIth's Chapel. Sheldon, Henchman, Morley, and Griffith, Bishops elect of London, Salisbury, Worcester, and St. Asaph, were consecrated at the same time. 'The office was performed by Brian, Bishop of Winton, assisted by Accepted, Archbishop of York, Matthew Ely, John Rochester, and Henry Chichester, by virtue of a commission from the Archbishop of Canterbury.' The Sermon, 1 Tim. iii. 1, preached by John Sudbury, D.D. Prebendary of Westminster, was printed, with a dedication to Lord Chancellor Clarendon. Kennett, Register, p. 296.

the Savoy in the Strand, and the points debated were, I think, many; and I think many of them needless:* some affirmed to be truth and reason, some denied to be either; and these debates being at first† in words, proved to be so loose and perplexed as satisfied neither party. For sometime that which had been affirmed was immediately forgot, or mistaken, or denied, and so no satisfaction given to either party. And that the debate might become more satisfactory and useful,‡ it was therefore resolved that, the day following, the desires and reasons of the Nonconformists should be given in writing, and they in writing receive answers from the conforming party. And though I neither now can, nor need to mention all the points debated, nor the names of the dissenting brethren, yet I am sure Mr. Richard Baxter was one; and I am sure also one § of the points debated, was concerning a command of lawful Superiors, what was sufficient towards its being a lawful command? This following ‖ Proposition was brought by the conforming Party.

That Command which commands an act in itself lawful, and no other act or circumstance unlawful, is not sinful.

Mr. Baxter denied it for two reasons, which he gave in with his own hand in writing thus. One was, because that may be a sin *per accidens*, which is not so in itself; and may be unlawfully commanded, though that accident be not in the command. Another was, that it may be commanded under an unjust penalty.

Again, this Proposition being brought by the Conformists, That Command which commandeth an act in itself lawful, and no other act whereby any unjust penalty is enjoined, nor any circumstance whence *per accidens* any sin is consequent which the commander ought to provide against, is not sinful;

Mr. Baxter denied it for this reason then given in with his own hand in writing, thus: Because the first act commanded may be *per accidens* unlawful, and be commanded by an

* 'and I think many of them needless.' Inserted in the Second Edition.

† 'at first.' In the First Edition: 'then.'

‡ In the First Edition: 'But that the debate might become more useful.'

§ 'also one,' &c. In the First Edition: 'and am sure what shall now follow was one of the points debated. Concerning,' &c.

‖ 'following.' Inserted in the Second Edition.

unjust penalty, though no other act or circumstance commanded be such.

Again, this Proposition being brought by the Conformists, That Command which commandeth an act in itself lawful, and no other act whereby any unjust penalty is enjoined, nor any circumstance whence directly or *per accidens* any sin is consequent, which the commander ought to provide against, hath in it all things requisite to the lawfulness of a command, and particularly cannot be guilty of commanding an act *per accidens* unlawful, nor of commanding an act under an unjust penalty;

Mr. Baxter denied it upon the same reasons.

PETER GUNNING.
JOHN PEARSON.

These were then two of the disputants, still live, and will attest this;* one being now Lord Bishop of Ely, and the other of Chester. And the last of them told me very lately, that one of the dissenters, which I could, but forbear to name, appeared to Dr. Sanderson to be so bold, so troublesome, and so illogical in the dispute, as forced patient Dr. Sanderson,†

* With a few verbal alterations, Walton has actually incorporated with his narrative the Attestation of Gunning and Pearson, as it is given at the end of the Bishop of Worcester's (Morley's) Letter to a Friend for vindication of himself from Mr. Baxter's Calumny. p. 35. 4°. Lond. 1662. The Bishop's Letter was reprinted in a Pamphlet entitled, 'Richard Baxter his account to his dearly beloved, the inhabitants of Kidderminster, of the causes of his being forbidden to preach within his Diocese;' and 'some short animadversions' were subjoined in two Letters from D. E. 'unto a person of honour and quality.' To the former of these Letters, Roger L'Estrange replied in 'A whip, a whip for the Schismatical animadverterer upon the Bishop of Worcester's Letter.'

Baxter, or some friend for him, printed in the same year, 'A true and perfect Copy of the whole Disputation at the Savoy, that was managed by the Episcopal Divines as opponents, to prove that there is nothing sinful in the Liturgy. Published to make intelligible the Fragment already published by the Lord Bishop of Worcester, under the hands of Dr. Pearson and Dr. Gunning; and so much of his Lordship's book against Mr. Baxter as concerneth that Disputation.' This is reprinted in Cardwell's History of Conferences, p. 364.

† Baxter accused Sanderson of 'great peevishness, which injuries, partiality, temperature, and age had caused in him.' Life, p. 357; and on another occasion said: 'his great learning and worth are known by his labours, and his aged peevishness not unknown.' Kennett's Register, 507. Pierce again, in his 'Plea for Nonconformity,' says: 'Bp. Sanderson was severe, and troubled long with a sharp disease which might exasperate his

who was then Bishop of Lincoln and a Moderator with other Bishops, to say with an unusual earnestness, that he had never met with a man of more pertinacious confidence and less abilities, in all his conversation.

But though this debate at the Savoy was ended without any great satisfaction to either party, yet both parties knew the desires and understood the abilities of the other much better than before it. And the late distressed Clergy, that were now restored to their former rights and powers, were so charitable,* as at their next meeting in Convocation to contrive to give the dissenting party satisfaction by alteration, explanation, and addition to some part both of the Rubric and Common Prayer; as also by adding some new necessary Collects,†

mind. He had a roll of Ministers under his angry eye, designed for discipline. But when he drew nigh to his latter end, he commanded that roll to be burnt, and said, he would die in peace.'

Sanderson's inclination, we may presume from passages in his Writings, e. g. Sermon xi. ad Aulam, §. 23, as well as from Walton's portraiture, would have been to employ sound instruction rather than severity. And we have, on Nonconformist authority, the following testimonies to his forbearance.

Matthew Sylvester, the editor of Baxter's Life, in some way related to Sanderson, was treated by him most courteously, and offered considerable preferment if he would conform. Calamy's Abridgement, ii. p. 449. quoted in Kennett's Register, 815.

Mr. Stephens, of Sutton, in Bedfordshire, told Calamy 'that being with Bp. Sanderson on the evening after the King had passed the Act of Uniformity, he, among other things, told him, that more was imposed on Ministers than he wished had been.' Remarks on Walker's last edition, p. 29. In Kennett, p. 818.

Bishop Patrick, in a Letter to Mapletoft, Feb. 8, 1682–3, says: 'I remember well, that Bishop Sanderson, when the King was first restored, received the subscription of an acquaintance of mine, which he declared was not to them as Articles of Faith but Peace.' See Boswell's Life of Johnson, ii. 83. Oxford, 1825.

* In the First Edition: 'did, at their next meeting of Convocation, contrive.'

† Of Collects, in the popular sense, the only entire additions made at the last revision of the Liturgy were those for the Sixth Sunday after the Epiphany and for Easter Even: the latter adopted, with very considerable alterations, from the Scotch Liturgy 1637. Walton, we may presume, meant to speak more generally of the additions then made to our Service Book: viz. the Prayers for the Ember Weeks, for the Parliament, and for all Conditions of Men. Of these the second and shorter of the Ember Week Prayers was adopted from the Scotch Liturgy. That for the Parliament, as it occurs with some variations in Laud's Devotions, p. 280, was inserted in a Service issued during the Pestilence of 1625, and again in 1628 and 1640; and, having been, in compliance with the instructions of the Lower House of Convocation, brought into its present form, for use at a General Fast, June 12 and 19, 1661, was then placed among the occasional Prayers.

with a particular Collect of Thanksgiving.* How many of these new Collects were worded by Dr. Sanderson, I cannot say; but am sure the whole Convocation valued him so much, that he never undertook to speak to any point in question but he was heard with great willingness and attention; and when any point in question was determined, the Convocation did usually desire him to word their intentions, and as usually approve and thank him.†

At this Convocation, the Common Prayer was made more complete by adding three new necessary Offices; which were, A Form of Humiliation for the murder of King Charles the Martyr; A Thanksgiving for the Restoration of his son our King; and for the Baptizing of persons of riper age. I cannot say Dr. Sanderson did form or word them all, but doubtless more than any single man of the Convocation; and he did also, by desire of the Convocation, alter and add to the Forms of Prayers to be used at Sea, now taken into the Service-Book. And it may be noted, that William,‡ the now most Reverend Archbishop of Canterbury, was in these employments diligently useful; especially in helping to rectify the Kalendar§ and Rubric. And, lastly, it may be noted, that for

The Prayer for all Conditions of men has been usually attributed to Gunning; on no better evidence, it would seem, than a College tradition that, whilst Master of St. John's, Cambridge, he interpreted the Rubric prefixed to prohibit the use of it in the order for Evening Prayer.

* The General Thanksgiving has usually been ascribed to Sanderson. See Wheatly's Appendix to chap. iv. §. 6. But as it appears from the Register of the Upper House of Convocation that at their forty-fifth Session, Dec. 14, 1661, such a form was brought in by the Bishop of Norwich, we may reasonably conclude that the General Thanksgiving was composed by Reynolds. See Cardwell's History of Conferences, p. 372, and his edition of Gibson's Synodus Anglicana, p. 220.

† This and the following paragraph are quoted in Kennett's Register, with this marginal note attached: 'Bishop Sanderson, the most useful Prelate in this Convocation.' He was repeatedly nominated on Committees. See Gibson's Synodus Anglicana, pp. 209, 210, 215, 222, 235. ed. Cardwell. And compare the extract from 'Reason and Judgment' given in note * p. 297.

‡ Sancroft. A copy of the folio Prayer-Book of 1634, in the Bodleian Library, contains on its margin a great number of MS. corrections and additions in the handwriting of Sancroft, who, at the time of the last review of the Liturgy, was Chaplain to Cosin, Bishop of Durham.

The superintendence of the printing of the Book, when the review was completed, was confided to Sancroft by the Upper House, March 8, 1662. Gibson's Synodus Anglicana, 227. ed. Cardwell.

§ In the revision and enlargement of the Kalendar, Sancroft had the assistance of John Pell, sometime of

the satisfying all the dissenting brethren and others, the Convocations' reasons for the alterations and additions to the Liturgy were by them desired to be drawn up by Dr. Sanderson;* which being done by him, and approved by them, was appointed to be printed before the Liturgy, and may be now known by this Title,—'The Preface;' and begins thus, 'It hath been the wisdom of the Church.'

I shall now follow Dr. Sanderson to his Bishopric, and declare a part of his behaviour in that busy and weighty employment. And first, that it was with such condescension and obligingness to the meanest of his Clergy, as to know and be known to most of them. And indeed he practised the like to all men of what degree soever, especially to his old neighbours or parishioners of Boothby Pannel;† for there was all

Trinity College, Cambridge; who had been Professor of Mathematics at Amsterdam and at Breda, and from 1654 to 1658 had resided at Zurich, as Cromwell's Envoy to the Protestant Cantons. He was ordained by Sanderson, at whose recommendation Sheldon, then Bishop of London, gave him preferment. 'After the said Bishop was translated to Canterbury, Pell became one of his Chaplains, being then D.D., and expected soon after to be made a Dean; but being not a person of activity, as others who mind not learning are, could never rise higher than a Rector.' See Kennett's Register, 575, and Gibson's Synodus Anglicana, p. 217. ed. Cardwell.

* 'The Preface to the English Liturgy concerning the additions and alterations made soon after the Restoration, was made by Bishop Sanderson.' Hearne's Diary, Oct. 18, 1710.

'The Preface, beginning *It hath been the wisdom of the Church of England*, is said to have been drawn up, in excellent words, by Dr. Robert Sanderson, Bishop of Lincoln.' Kennett, Register, p. 573.

A writer in the British Magazine, vi. 503, has expressed his regret that Sanderson 'used the term Church of England in the confined sense of the reformed Church of England, which leads to so much confusion.' May it not be suggested on the other hand that Sanderson had no choice? The matter which he had in hand called upon him to speak specifically of a great event in the history of a particular national Church. The compilation of the First Prayer Book of Edward VI. and the changes made in 1552, 1559, and 1604, could not be spoken of in the more Catholic phraseology in which it is stated, in the preface to the Scotch Liturgy, that 'the Church of Christ hath in all ages had a prescript form of Common Prayer, or Divine Service.'

† Some time seems to have elapsed between the institution and induction of Sanderson's successor in the Living. The Register of Institutions and Ordinations in the Episcopal Registry at Lincoln has this record: 'Humfreidus Babington, Cler. S.T.B. admissus et institutus ad et in Rectorm de Bothe-by Pagnell in Com. Linc. et Decanat. de Grantham, undecimo die Januarii, 1660. [1661.] Ad praesentationem Dni Regis pro hac vice, ratione promotionis Roberti Sanderson S.T.P. in Episcopat. Lincoln. Patroni. Praesente R. Sanderson, Notario Publico.'

The Parish Register Book of Boothby Pagnell contains this entry:

joy at his table when they came to visit him: then they prayed for him, and he for them, with an unfeigned affection.

I think it will not be denied but that the care and toil required of a Bishop, may justly challenge the riches and revenue with which their predecessors had lawfully endowed them; and yet he sought not that so much as doing good with it, both to the present age and posterity; and he made this appear by what follows.

The Bishop's chief house at Buckden,* in the county of Huntingdon, the usual residence of his predecessors (for it stands about the midst of his Diocese)† having been at his Consecration a great part of it demolished, and what was left standing under a visible decay, was by him undertaken to be erected and repaired; and it was performed with great speed, care, and charge.‡ And to this may be added, that the King having by an injunction commended to the care of the Bishops, Deans, and Prebends of all Cathedral Churches, the repair of them, their houses, and an augmentation of the revenue of§ small Vicarages, he, when he was repairing Buckden, did also augment the last, as fast as fines were paid for renewing leases: so fast, that a friend, taking notice of his bounty, was so bold as to advise him to remember, he was under his first-fruits, and that he was old, and had a wife and children that were yet but meanly provided for, especially if his dignity were considered. To whom he made a mild and thankful answer, saying, It would not become a Christian Bishop to suffer those houses built by his predecessors to be ruined for want of

'Humfridus Babington, Rector hujus Ecclesiae inductus primo die Novembris, Die S° Omnium Sanctorum, Omen. Amen.'

* The Episcopal Residence at Buckden had been restored and embellished, at great cost, by Bp. Williams. See Hacket's Life, ii. 29.

† Buckden lost this central position after 1837, when part of the Archdeaconry of Huntingdon was transferred to Ely. Dr. Kaye, the Bishop of Lincoln removed to Riseholme in the close of 1842.

‡ Sanderson must have been very openhanded throughout life. After he became Bishop he gave eighty Pounds towards the repairing and beautifying of Christ Church, Oxford. Wood, Hist. et Antiq. Univ. ii. 285. At a time when his worldly means cannot have been large, he subscribed twenty Pounds towards the publication of Walton's Polyglott. See Letter viii in the Appendix. And it appears from the Bursar's annual Account books, that, for some time after he ceased to be Fellow, he made contributions for the purchasing of books for the Library of Lincoln College.

§ 'the revenue of.' Inserted in the Second Edition.

repair; and less justifiable to suffer any of those poor Vicars * that were called to so high a calling as to sacrifice at God's Altar, to eat the bread of sorrow constantly, when he had a power by a small augmentation to turn it into *the bread of cheerfulness;* and wished that, as this was, so it were also in his power to make all mankind happy, for he desired nothing more. And for his wife and children, he hoped to leave them a competence, and in the hands of a God that would provide for all that kept innocence, and trusted in His providence and protection, which he had always found enough to make and keep him happy.

There was in his Diocese a† Minister of almost his age, that had been of Lincoln College when he left it, who visited him often, and always welcome, because he was a man of innocence and open-heartedness. This Minister asked the Bishop what books he studied most, when he laid the foundation of his great and clear Learning. To which his answer was, that he declined reading many books;‡ but what he did read, were well chosen, and read so often that he became very familiar with them; and told him they were chiefly three, § Aristotle's Rhetoric, Aquinas's Secunda Secundæ, and Tully, but chiefly his Offices, which he had not read over less than twenty times, and could at this age repeat without book. And told him also,

* 'poor Vicars.' Inserted in the Second Edition.

† Bp. Kennett had in his possession Bp. Sanderson's Decree for Sermons in Lincoln Cathedral. 'Statutum et Decretum Roberti, Lincoln. Episcopi, de annuis Praebendariorum Concionibus in Ecclesia Cathedrali solenniter habendis. Dat. apud manerium nostrum de Buckden septimo die mensis Novembris, A.D. 1662°, nostraeque Consecrationis anno tertio.'

It appears from the Register of Institutions and Ordinations in the Episcopal Registry of Lincoln, that, in the first year of his Consecration, Bp. Sanderson held seventy Ordinations. On several of these occasions, Deacons' and Priests' Orders were conferred on different days: in some instances there was only one Admission to either Order; and sometimes Deacons' and Priests' Orders were conferred on the same person on two successive days.

On the third of January, 1660–1, Beveridge, afterwards Bishop of St. Asaph, was ordained Deacon by Bp. Sanderson, in the Church of St. Botolph, Aldersgate.

‡ Sanderson may be thought to have followed the counsel of a Writer whom he frequently quotes. 'Onerat discentem turba, non instruit: multoque satius est paucis te Auctoribus tradere quam errare per multos.' Seneca, de Tranquillitate, §. 9.

§ 'He had forgot, by his favour, to speak of Aristotle's Organon and Logic books: else he would never have compiled his own excellent Logic.' Aubrey, Letters, &c. ii. 523.

the learned Civilian Doctor Zouch,* who died lately, had writ *Elementa Jurisprudentiæ*, which was a book that he thought he could also say without book; and that no wise man could read it too often, or love, or commend it too much. And he told him the study of these had been his toil; but for himself, he always had a natural love to Genealogies and Heraldry; and that when his thoughts were harassed with any perplexed studies, he left off, and turned to them as a recreation; and that his very recreation had made him so perfect in them, that he could in a very short time give an account of the descent, arms, and antiquity of any family of the Nobility or Gentry of this Nation.

Before I give an account of his† last sickness, I desire to tell the Reader that he was of a healthful constitution, cheerful and mild, of an even temper, very moderate in his diet, and had had little sickness till some few years before his death; but was then every winter punished with a diarrhoea, which left him not till warm weather returned and removed it. And this distemper did, as he grew elder, seize him oftener, and continue longer with him. But though it weakened him, yet it made him rather indisposed than sick, and did no way disable him from studying, indeed too much. In this decay of his strength, but not of his memory or reason, for this distemper works not upon the understanding, he made his last Will, of which I shall give some account for confirmation of what hath been said, and what I think convenient to be known, before I declare his death and burial.

He did in his last Will give an account of his faith and persuasion in point of Religion and Church Government, in these very words:

'I, ROBERT SANDERSON, Doctor of Divinity, an unworthy Minister of Jesus Christ, and, by the Providence of God, Bishop of Lincoln, being by the long continuance of an habitual distemper brought to a great bodily weakness and faintness‡ of spirits, but, by the great Mercy of God, without any bodily

* 'who died lately.' Walton must have intended these to be understood as words used by Sanderson in the conversation. Richard Zouch died in his lodgings at Doctors' Commons, in London, March 1, 1661. Wood's Athenae, iii. 512. ed. Bliss.

† his.' In the First Edition: 'Dr. Sanderson's.'

‡ 'fainting:' Qu. Coll. MS.

pain otherwise, or decay of understanding, do make this my Will and Testament, written all with my own hand, revoking all former Wills by me heretofore made, if any such shall be found.

First, I commend my soul into the hands of Almighty God, *as* of *a faithful Creator*, which I humbly beseech Him mercifully to accept, looking upon it, not as it is in itself, infinitely polluted with sin, but as it is redeemed and purged with the precious blood of His only* beloved Son and my most sweet Saviour, Jesus Christ, in confidence of whose merits and mediation alone it is, that I cast myself upon the Mercy of God for the pardon of my sins, and the hopes of eternal life.

And here I do profess† that, as I have lived, so I desire and, by the grace of God, resolve to die in the Communion of the Catholic Church of Christ, and a true son of the Church of England; which, as it stands‡ by Law established, to be both§ in doctrine and worship agreeable to the Word of God, and in the most, and most material points of both, conformable to the faith and practice of the godly Churches of Christ in the primitive and purer times, I do firmly believe: led so to do, not so much from the force of custom and education, to which the greatest part of mankind owe their particular different persuasions in point of Religion, as upon the clear evidence of truth and reason, after a serious and unpartial examination of the grounds, as well of Popery as Puritanism, according to that measure of understanding, and those opportunities which God hath afforded me. And herein I am abundantly satisfied, that the schism which the Papists on the one hand, and the superstition which the Puritan on the other hand, lay to our charge, are very justly chargeable upon themselves respectively. Wherefore I humbly beseech Almighty God, *the Father of Mercies*, to preserve this Church‖ by His power and providence, in truth, peace, and godliness, evermore unto the world's end. Which doubtless He will do, if the wickedness and security of

* 'only:' omitted in Qu. Coll. MS.

† 'And here I do profess.' This portion of the Will, down to the words, 'before it be too late,' is printed in Bp. Barlow's Remains, p. 639.

‡ 'standeth:' Qu. Coll. MS.

§ 'both:' omitted in the Queen's College MS.

‖ 'This Church.' As heretofore printed: 'the Church.' Several such like small variations from the Original, in the Will as given by Walton, have been corrected, in the present Edition, without its being thought necessary to notice them severally.

a sinful people, and particularly those sins that are so rife, and seem daily to increase among us, of unthankfulness, riot, and sacrilege, do not tempt His patience to the contrary. * And I also further humbly beseech Him, that it would please Him to to give unto our [gracious] Sovereign, the Reverend Bishops, and the Parliament, timely to consider the great danger that visibly threateneth this Church in point of Religion by the late great increase of Popery, and in point of revenue by sacrilegious inclosures; and to provide such wholesome and effectual remedies as may prevent the same before it be too late.' †

And, for a further manifestation of his humble thoughts and desires, they may appear to the Reader, by another part of his Will which follows. ‡

'As for my corruptible body, I bequeath it to the earth whence it was taken, to be decently buried in the Parish Church of Buckden, towards the upper part of the Chancel, upon the second, or, at the furthest, the third day after my decease; and that with as little noise, pomp, and charge as may be, without the invitation of any person, how near soever related unto me, other than the inhabitants of Buckden; without the unnecessary expense of escutcheons, gloves, ribands, &c. and without any blacks to be hung any where in or about the house or Church, other than the pulpit cloth, and the hearse cloth, and a mourning gown for the preacher; whereof the former, after my body shall be interred, to be given to the preacher of the funeral sermon, and the latter to the Curate of the Parish for the time being. And my Will further is, that my funeral sermon be preached by my own household Chaplain, contain-

* Compare the language held by Allestree at Whitehall in the previous October: 'I beseech you, in the presence and the fear of God, to think in earnest whether the present provocations of this nation do not equal those that twenty years ago engaged Him into arms against us, and made Him dash us so in pieces; whether those actions of the Clergy be reformed, that made the people to abhor their function and their service, the offerings and ministers of the Lord, and made God Himself spue them out. 'Twere endless to go on to the profaneness, to the loose impieties and the bold Atheisms of the Laity, especially of the better sort.' And elsewhere in his Sermons; p. 9. pp. 117, 197, 185, 214.

† 'too late.' This is immediately followed, in the original Document, by 'As for my corruptible body,' &c. without any intervening matter of any kind.

‡ These two portions of the Will are given in one of the volumes of Barlow's MSS. in Queen's College Library. p. 18. and in cccvi. 7. of the MSS. in the Library of C. C. C. the latter copied, as it is said, 'out of a transcript lent by Mr. Josiah Pullen, who was domesticall Chaplaine to this Reverend Bp. at the time of his death, and preached the sermon at his Funerall.'

ing some wholesome discourse concerning Mortality, the Resurrection of the Dead, and the last Judgment; and that he shall have for his pains five pounds, upon condition that he speak nothing at all concerning my person, either good or ill, other than I myself shall direct; only signifying to the auditory that it was my express will to have it so. And it is my will, that no costly monument be erected for my memory, but only a fair flat marble stone to be laid over me, with this inscription in legible Roman characters:

DEPOSITUM ROBERTI SANDERSON, NUPER LINCOLNIENSIS EPISCOPI, QUI OBIIT DIE ANNO DOMINI MDCLXII, ET AETATIS SUAE SEPTUAGESIMO SEXTO.

HIC REQUIESCIT IN SPE BEATAE RESURRECTIONIS.

This manner of burial, although I cannot but foresee it will prove unsatisfactory to sundry my nearest friends and relations, and be apt to be censured by others, as an evidence of my too much parsimony and narrowness of mind, as being altogether unusual, and not according to the mode of these times; yet it is agreeable to the sense of my heart, and I do very much desire my Will may be carefully observed herein, hoping it may become exemplary to some or other: at least howsoever testifying at my death what I have so often and earnestly professed in my life time, my utter dislike of the flatteries commonly used in funeral sermons, and of the vast expenses otherwise laid out in funeral solemnities and entertainments, with very little benefit to any, which, if bestowed in pious and charitable works, might redound to the public or private benefit of many persons.' This is a part of his Will. *

I am next to tell, that he died the 29th of January, 1662, † and that his body was buried in Buckden the third day after his death; and for the manner, that it was as far from ostentation as he desired it; and all the rest of his Will was as punctually performed. And when I have, to his just praise, told this truth, that he died far from being rich, I shall return

* 'This is a part of his Will.' These words were added in the Second Edition.

† 1662, i. e. according to the civil and legal computation; 1663, according to the historical. Bp. Sanderson's Subscription-Book in the Episcopal Registry at Lincoln, bears upon its last page two entries under the date of January 29, 1662, which are followed by this memorandum: 'Reverendus Pater, Robertus, Providentia Divina Lincoln. Episcopus, obiit vicesimo nono die Januarii, 1662, inter horas nonam et decimam pomeridianas.'

back to visit, and give a further account of him on his last sick bed.

His last Will, of which I have mentioned a part, was made about three weeks before his death: about which time, finding his strength to decay by reason of his constant infirmity and a consumptive cough added to it, he retired to his chamber; expressing a desire to enjoy his last thoughts to himself in private, without disturbance or care, especially of what might concern this world. Thus, as his natural life decayed, * his spiritual life seemed to be more strong, and his faith more confirmed; still labouring to attain that holiness and purity *without which none shall see God.* And that not any † of his Clergy, which are more numerous than any other Bishop's of this nation, ‡ might suffer by his retirement, he did by Commission empower his Chaplain, Mr. Pullen, § with Episcopal

* 'Thus, as his.... *none shall see God.*' This sentence was inserted in the Second Edition.

† 'not any.' In the First Edition: 'none.'

‡ 'of this nation.' Inserted in the Second Edition.

§ Zouch says, John Pullin, B.D. formerly Fellow of Magdalen College, Cambridge. But this is a mistake. Sanderson's domestic Chaplain was certainly Josiah Pullen, M.A. Vice-Principal of Magdalen Hall, Oxford, as appears from Bp. Barlow's note on the opening of Sermon v. ad Clerum. Vol. ii. p. 142. and the following entry in the Episcopal Register at Lincoln: 'Jan. 10, 1663. Josiah Pullen. Commissio concessa Josiae Pullen, Capellano domestico Reverendi Patris Roberti Lincolniensis Episcopi, ad Instituendum durante aegritudine Episcopi praedicti. Dat. sub Sigillo Episcopali.' Compare note †, p. 344, and the following Extract from Hearne's MS. Diary.

'Jan. 1st. $17\frac{14}{15}$ Saturd.

'Last night died Mr. Josiah Pullen, A.M. Minister of St. Peter's in the East, and Vice-Principal of Magdalen Hall. He had also a parsonage in the country. He was formerly domestic Chaplain to Bp. Sanderson, to whom he administered the Sacrament at his death. He lived to a very great age, being about fourscore and three, and was always very healthy and vigorous. He was regular in his way of living, but too close, considering he was a single man and was wealthy. He seldom used spectacles, which made him guilty of great blunders at Divine Service, for he would officiate to the last. He administered the Sacrament to a great congregation last Christmas Day at St. Peter's, which brought his illness upon him. He took his Batch. of Arts Degree, May 26, 1654. He became Minister of St. Peter's in the East Ao. 1668, which was the year before Dr. Charlett was entered at Oxford.'

'Jany. 7th. Friday.

'This day abt. 4 Clock afternoon Mr. Pullen was buried in St. Peter's Church, in the Chapel at the north side of the Chancel. All the Parishioners were invited, and the pall was held up by six Heads of Houses, though it should have been by six Masters of Arts, as Dr. Radcliffe's pall should have been held up by Drs. in Physick, and not by Drs. of Div. and Drs. of Law.'

The date assigned by Hearne to his becoming Minister of St. Peter's in the East, answers exactly to the time at which the care of that Church was resigned by Mr. Flower. The Merton College records contain no notice of any presentation for thirty years after that date; but it appears,

power to give Institutions to all Livings or Church Preferments, during this his disability to do it himself. In this time of his retirement, which was wholly spent in devotion,* he longed for his dissolution; and when some that loved him prayed for his recovery, if he at any time found any amendment, he seemed to be displeased, by saying, his friends said their prayers backward for him; and that it was not his desire to live a useless life, and, by filling up a place, keep another out of it that might do God and His Church more† service. He would often with much joy and thankfulness mention, that during his being a housekeeper, which was more than forty years, there had not been one buried out of his family, and that he was now like to be the first. He would also mention with thankfulness, that, till he was threescore years of age, he had never spent five shillings in Law, nor, upon himself, so much in wine; and rejoiced much that he had so lived as never to cause an hour's sorrow to his good father; and that he‡ hoped that he should die without an enemy.

He in this retirement had the Church Prayers read in his chamber twice every day;§ and at nine at night some prayers read to him and a part of his family out of the Whole Duty of Man. As he was remarkably punctual and regular in all his studies and actions, so he used himself to be for his meals; and his dinner being appointed to be constantly ready at the ending of Prayers, and he expecting and calling for it, was answered, 'It would be ready in a quarter of an hour.' To which his reply was with some earnestness, 'A quarter of an hour? Is a quarter of an hour nothing to a man that probably has not

by the books of Magdalen College, that in 1669 Josiah Pullen received the Vicarial Modus for oblations and tythes.

Zouch was misled by the fact of John Pullen being a Dignitary of the Church of Lincoln. Witness the Register of Institutions and Ordinations: 'Johannes Pullen, Ecclesiae Cathedralis Beatae Mariae Lincoln. Cancellar̄, admissus et collatus ad et in Canonicatum sive Praebendam Omnium Sanctorum in Hungate, in Eccl̄ia Cathedr̄ praedicta fundata, decimo septimo. die Novembris 1660: per Reverend. Patrem Robertum Lincoln. Epum. pleno jure ratione Episcopat. Lincoln. patrono: præsente R. Sanderson Nr̄io. Publico.'

* 'which was wholly spent in devotion.' Inserted in the Second Edition.

† 'more.' Inserted in the Second Edition.

‡ 'and that he.' In the First Edition, 'and hoped.'

§ See the note on the opening of Sermon v. ad Clerum, Vol. ii. p. 142.

many hours to live?' And though he did live many hours after this, yet he lived not many days; for the day after, which was three days before his death, he was become so weak and weary either of motion or sitting, that he was content or forced to keep his bed. In which I desire he may rest, till I have given some short account of his behaviour there, and immediately before it.

The day before he took his bed, which was three days before his death, he, that he might receive a new assurance for the pardon of his sins past, and be strengthened in his way to the New Jerusalem, took the blessed Sacrament of the Body and Blood of his and our blessed Jesus, from the hands of his Chaplain, Mr. Pullen, accompanied with his wife, children, and a friend, in as awful, humble, and ardent a manner, as outward reverence could express. After the praise and thanksgiving for this blessing* was ended, he spake to this purpose: 'I have now† to the great joy of my soul tasted of the all-saving sacrifice of my Saviour's death and passion; and with it, received a spiritual assurance that my sins past are pardoned, and my God at peace with me; and that I shall never have a will or power to do any thing that may separate my soul from the love of my dear Saviour. Lord, confirm this belief in me; and make me still to remember that it was Thou, O God, that tookest me out of my mother's womb, and hast been the powerful protector of me to this present moment of my life. Thou hast neither forsaken me now I am become grey-headed, nor suffered me to forsake Thee in the late days of temptation, and sacrifice my conscience for the preservation of my liberty or estate. It was not of myself but‡ by grace that I have stood, when others have fallen under my trials; and these mercies I now remember with joy and thankfulness; and my hope and desire is, that I may die remembering this, and praising Thee, my merciful God.' § The frequent repetition of the Psalms of David hath been noted to be a great part of the devotion of the primitive Christians; the Psalms having in

* 'for this blessing.' In the First Edition: 'for it.'

† 'I have now .... remember that it was.' Inserted in the Second Edition. In the First: 'spake to this purpose; 'Thou, O God, tookest me.'

‡ 'not of myself, but.' Inserted in the Second Edition.

§ In the First Edition: 'and my hope and desire is, that I may die praising Thee.'

them not only prayers and holy instructions, but such commemorations of God's mercies as may preserve, comfort, and confirm our dependence on the power, and providence, and mercy of our Creator. And this is mentioned in order to telling, that, as the holy Psalmist said that his eyes should prevent both the dawning of the day and the night watches, by meditating on God's Word; so it was Dr. Sanderson's constant practice every morning to entertain his first waking thoughts with a repetition of those very Psalms that the Church hath appointed to be constantly read in the daily Morning Service; and having at night laid him in his bed, he as constantly closed his eyes with a repetition of those appointed for the Service of the Evening; remembering and repeating the very Psalms appointed for every day; and as the month had formerly ended and began again, so did this exercise of his devotion. And if the first fruits* of his waking thoughts were of the world, or what concerned it, he would arraign and condemn himself for it. Thus he began that work on earth which is now the employment of Dr. Hammond and him in Heaven. †

After his taking his bed, and about a day before his death, he desired his Chaplain, Mr. Pullen, to give him Absolution; and at his performing that office, he pulled off his cap, that Mr. Pullen might lay his hand upon his bare head. ‡ After this desire of his was satisfied, his body seemed to be at more ease, and his mind more cheerful; and he said often, 'Lord, *forsake me not now my strength faileth me,* but continue Thy mercy, and *let my mouth be* ever *filled with Thy praise.*' He continued the remaining night and day very patient, and thankful for any of the little offices that were performed for his ease and refreshment; and during that time, did often say to himself the hundred and third Psalm, a Psalm that is composed of praise and consolations fitted for a dying soul; and say also to himself very often these words, '*My heart is fixed, O God, my heart is fixed* where true joy is to be found.' And now his thoughts seemed to be wholly of death, for which he

* In the First Edition: 'and if his first waking thoughts.'

† In the First Edition: 'which is now his employment in Heaven.'

‡ This fact was quoted by Collier, in his 'Answer to the Animadversions in the two Pamphlets,' &c, pp. 9, 10, in justification of his own practice at the Execution of Sir John Friend and Sir William Perkins in 1696.

was so prepared, that that king of terrors could not surprise him *as a thief in the night;* for he had often said, he was prepared, and longed for it. And as this desire seemed to come from Heaven, so it left him not till his soul ascended to that region of blessed Spirits, whose employments are to join in concert with his, and sing praise and glory to that God who hath brought him and * them to that place, into which sin and sorrow cannot enter. †

Thus this pattern of meekness and primitive innocence changed this for a better life. ‡. It is now too late to wish that mine may be like his; (for I am in the eighty-fifth year of my age; and God knows it hath not; §) but I most humbly ‖ beseech Almighty God that my death may; and I do as earnestly beg, ¶ that if any Reader shall receive any satisfaction from this very plain, and as true relation, he will be so charitable as to say, Amen.

I. W.

Blessed is that man in whose spirit there is no guile.
Psalm xxxii. 2.

* 'him and.' Inserted in the Second Edition.

† Sanderson was succeeded in the See of Lincoln 'by Dr. Benj. Laney, Bishop of Peterborough, who, after he had sate there four years, was translated to Ely.' See Wood, Athenae, iv. 818. ed. Bliss. In the Register at Lincoln 'Permissione Divina Lincoln. Episcopus, qui coepit praeesse dictae Dioecesi die Jovis, secundo Aprilis, Anno Dni, 1663.'

‡ 'An Elegy, with Epitaph, on the much lamented death of Dr. Sanderson, late L. Bishop of Lincoln, who deceased in the latter end of January 1662. Lond. 1663, on one side of a sheet of paper,' was published by James Heath, a Westminster Student of Ch. Ch. who had commemorated the death of Thomas Fuller in like manner. Wood, Athenae, iii. 664. ed. Bliss.

§ 'and God knows it hath not.' Inserted in the Second Edition.

‖ 'most humbly.' In the First Edition: 'humbly.'

¶ In the First Edition: 'and do as earnestly beg of every Reader to say, Amen.'

DR. PIERCE, DEAN OF SALISBURY,

HIS LETTER TO MR. WALTON.

Good Mr. Walton,

AT my return to this place, I made a yet stricter search after the Letters long ago sent me from our most excellent Dr. Sanderson, before the happy Restoration of the King and Church of England to their several rights; in one of which Letters more especially, he was pleased to give me a narrative both of the rise, and the progress, and reasons also, as well of his younger, as of his last and riper judgment, touching the famous Points controverted between the Calvinians and the Arminians, as they are commonly, though unjustly and unskilfully, miscalled on either side.

The whole Letter I allude to does consist of several sheets, whereof a good part has been made public long ago by the most learned, most judicious, most pious Dr. Hammond, (to whom I sent it both for his private, and for the public satisfaction, if he thought fit,) in his excellent Book, intituled 'A Pacific Discourse of God's Grace and Decrees, in full accordance with Dr. Sanderson.' To which Discourse I refer you for an account of Dr. Sanderson, and the history of his thoughts in his own hand-writing, wherein I sent it to Westwood,* as I received it from Boothby Pannel. And although the whole Book, printed in the year 1660, and reprinted since with his other Tracts in Folio, is very worthy of your perusal, yet for the work you are about, you shall not have need to read more at present, than from the eighth to the twenty-third page, and as far as the end of §. 33. There you will find in what year the excellent man, whose life you write, became a Master of Arts: how his first reading of learned Hooker had been occa-

* Westwood, in Worcestershire, 'the house of the eminently loyal Sir John Pakington.' Fell, Life of Hammond.

sioned by some Puritanical Pamphlets; and how good a preparative he found it for his reading of Calvin's Institutions, the honour of whose name, at that time especially, gave such credit to his errors; how he erred with Mr. Calvin, whilst he took things upon trust, in the Sublapsarian way; how, being chosen to be a Clerk of the Convocation for the Diocese of Lincoln, 1625, he reduced the Quinquarticular Controversy into five Schemes or Tables; and thereupon discerned a necessity of quitting the Sublapsarian way, of which he had before a better liking, as well as the Supralapsarian, which he could never fancy. There you will meet with his two weighty Reasons against them both; and find his happy change of judgment to have been ever since the year 1625, even thirty-four years before the world either knew, or, at least, took notice of it. And more particularly his Reasons for rejecting Dr. Twiss, or the way he walks in, although his acute, and very learned and ancient friend.

[a] I now proceed to let you know from Dr. Sanderson's own hand, which was never printed, and which you can hardly know from any, unless from his son or from myself, that when that Parliament was broken up, and the Convocation therewith dissolved, a gentleman of his acquaintance, by occasion of some discourse about these Points, told him of a book not long before published at Paris, A.D. 1623, by a[b] Spanish Bishop, who had undertaken to clear the differences in the great controversy *de Concordia Gratiae et Liberi Arbitrii.* And because his friend perceived he was greedily desirous to see the book, he sent him one of them containing the four first books of twelve which he intended then to publish. '*When I had read,*' says Dr. Sanderson in the following words of the same Letter, '*his Epistle Dedicatory to the Pope* (Gregory XV.) *he spake so highly of his own invention, that I then began rather to suspect him for a mountebank, than to hope*

[a] Sir, I pray note, That all that follows in the Italian character, are Dr. Sanderson's own words, excellently worthy, but no where else extant; and commend him as much as any thing you can say of him. T. P.

[b] Arriba.*

* Francois de Arriba, a Franciscan, Bishop of Segovia, and afterwards of Cuidad Rodrigo. The work to which reference is here made was never completed. Its Title was 'Variarum difficiliumque Speculativæ Theologiæ Quæstionum Libri Quatuor,' which the Author put forth 'tamquam basim sui Operis conciliatorii Praedestinationis et Gratiae Dei cum Humana Libertate, quod ex fel. record. Clem. VIII. praescripto perficiendum susceperat.'

I should find satisfaction from his performances. I found much confidence and great pomp of words, but little matter as to the main knot of the business, other than had been said an hundred times before, to wit, of the coexistence of all things past, present and future, in mente Divina realiter ab æterno, *which is the subject of his whole third book; only he interpreteth the word* realiter *so, as to import not only* præsentialitatem objectivam, *as others held before him, but* propriam et actualem existentiam. *Yet confesseth it is hard to make this intelligible. In his fourth book he endeavours to declare a twofold manner of God's working* ad extra; *the one,* sub ordine Prædestinationis, *of which Eternity is the proper measure; the other,* sub ordine Gratiæ, *whereof Time is the measure. And that God worketh* fortiter *in the one, though not* irresistibiliter, *as well as* suaviter *in the other, wherein the Free Will hath his proper working also. From the result of his whole performance I was confirmed in this opinion, that we must acknowledge the work of both Grace and Free Will in the conversion of a sinner. And so likewise in all other events, the consistency of the infallibility of God's fore-knowledge at least, though not with any absolute, but conditional Predestination with the liberty of man's Will, and the contingency of inferior causes and effects. These, I say, we must acknowledge for the* ὅτι; *but for the* τὸ πῶς, *I thought it bootless for me to think of comprehending it. And so came the two* Acta Synodalia Dordrectana *to stand in my Study, only to fill up a room to this day.'*

'*And yet see the restless curiosity of man. Not many years after, to wit,* A. D. 1632, *out cometh Dr. Twiss, his* Vindiciæ Gratiæ; *a large volume purposely writ against Arminius. And then, notwithstanding my former resolution, I must needs be meddling again. The respect I bore to his person and great learning, and the long acquaintance I had had with him in Oxford, drew me to the reading of that whole book. But from the reading of it (for I read it through to a syllable) I went away with many and great dissatisfactions. Sundry things in that book I took notice of, which brought me into a greater dislike of his opinion than I had before. But especially these three. First, that he bottometh very much of his discourse upon a very erroneous principle,*

which yet he seemeth to be so deeply in love with, that he hath repeated it, I verily believe, some hundreds of times in that work: to wit this, that whatsoever is first in the intention, is last in execution, and e converso: *which is an error of that magnitude, that I cannot but wonder how a person of such acuteness and subtilty of wit could possible be deceived with it. All Logicians know, there is no such universal maxim as he buildeth upon. The true maxim is but this,* Finis, qui primus est in intentione, est ultimus in executione. *In the order of Final Causes, and the Means used for that end, the rule holdeth perpetually; but in other things it holdeth not at all, or but by chance, or not as a rule and necessarily. Secondly, that, foreseeing such consequences would naturally and necessarily follow from his opinion as would offend the ear of a sober Christian at the very first sound, he would yet rather choose not only to admit the said harsh consequences, but professedly endeavour also to maintain them, and plead hard for them in large digressions, than to recede in the least from that opinion which he had undertaken to defend. Thirdly, that seeing, out of the sharpness of his wit, a necessity of forsaking the ordinary Sublapsarian way, and the Supralapsarian too, as it had diversely been declared by all that had gone before him, for the shunning of those rocks which either of those ways must unavoidably cast him upon, he was forced to seek out an untrodden path, and to frame out of his own brain a new way, like a spider's web wrought out of her own bowels, hoping by that device to salve all absurdities could be objected: to wit, by making the glory of God, as it is indeed the chiefest, so the only end of all other His Decrees, and then making all those other Decrees to be but one entire coordinate medium conducing to that one end, and so the whole subordinate to it, but not any one part thereof subordinate to any other of the same. Dr. Twiss should have done well to have been more sparing in imputing the* studium Partium *to others, wherewith his own eyes, though of eminent perspicacity, were so strangely blindfolded, that he could not discern how this his new device, and his old dearly beloved principle, like the Cadmean* Sparti, *do mutually destroy the one the other.'*

'This relation of my past thoughts having spun out to a

far greater length than I intended, I shall give a shorter account of what they now are concerning these points.'

For which account I refer you to the following parts of Dr. Hammond's book aforesaid, where you may find them already printed. And for another account at large of Bishop Sanderson's last judgment concerning God's concurrence or non-concurrence with the actions of men, and the positive entity of sins of commission, I refer you to his Letters, already printed by his consent in my large Appendix to my 'Impartial Inquiry into the Nature of Sin.'* §. 68. p. 193. as far as p. 200. †

Sir, I have rather made it my choice to transcribe all above out of the Letters of Dr. Sanderson which lie before me, than venture the loss of my Originals by post or carrier, which (though not often, yet) sometimes fail. Make use of as much, or as little as you please, of what I send you from himself, because from his own Letters to me, in the penning of his Life, as your own prudence shall direct you; using my name for your warranty in the account given of him, as much or as little as you please too. You have a performance of my promise, and an obedience to your desires from

Your affectionate humble Servant,

THO. PIERCE.

North Tidworth,
March 5, 167⅞.

* See Vol. v. p. 347.

† Sanderson's consent was not readily given, it appears from the following portion of Letters from Dr. Pierce to Dr. Sheldon, preserved in Bp. Tanner's MSS. Vol. ii. fº. 158. 'Next to yourself and Dr. Hammond, I know not to whom I have a greater reverence than to the excellent Dr. Sanderson; though the liberty which he gave me, before Dr. Hammond writ to him, he hath since thought fit to take away. For whereas he gave me leave to publish his departure from the Sublapsarians, together with his grounds and motives to it, he is now resolved, as Dr. H. lately writ me word, that I shall either print his whole Letter, (which will not be to my advantage, much less to his, whilst he condemns or doubts in some places the very things which he allowed and affirms in others,) or lose the advantage which I expected in printing any part of it.'

THO. PIERCE.

Oct. 8, 1659.

..... 'Dr. Sanderson hath at last consented to the printing those Papers, whereby the world will see the grounds and the profession of his change.

THO. PIERCE.

Nov. 21, 1659.

Hammond, writing to Sheldon, August 30, [?1658], says: 'I have received my papers from Dr. Sanderson; but with such cautions and unwillingness to be engaged, or to believe that he shall ever understand things of this nature, that, I think, I must, in kindness to him, lay aside my former thoughts.' Harleian MS. See Vol. v. p. 289.

THE BISHOP OF LINCOLN'S * LETTER.

My Worthy Friend Mr. Walton,

I AM heartily glad, that you have undertaken to write the Life of that excellent person, and, both for learning and piety, eminent Prelate, Dr. Sanderson, late Bishop of Lincoln; because I know your ability to know, and integrity to write truth; and sure I am, that the life and actions of that pious and learned Prelate will afford you matter enough for his commendation, and the imitation of posterity. In order to the carrying on your intended good work, you desire my assistance, that I would communicate to you such particular passages of his Life, as were certainly known to me. I confess I had the happiness to be particularly known to him for about the space of twenty years, and in Oxon, to enjoy his conversation, and his learned and pious instructions while he was Regius Professor of Divinity there. Afterwards, when, in the time of our late unhappy confusions, he left Oxon, and was retired into the country, I had the benefit of his Letters; wherein, with great candor and kindness, he answered those doubts I proposed, and gave me that satisfaction which I neither had, nor expected, from some others of greater confidence, but less judgment and humility. Having in a Letter named two or three books writ, *ex professo*, against the being of any Original Sin, and that Adam, by his fall, transmitted some calamity only, but no crime, to his posterity, the good old man was exceedingly troubled, and bewailed the misery of those licentious times, and seemed to wonder, save that the times were such, that any should write, or be permitted to publish any error so contradictory to truth and the doctrine of the Church of England, established, as he truly said, by clear evidence of Scripture, and the just and supreme power of this nation, both sacred and civil. I name not the books, nor their authors, which are not unknown to learned men, (and I wish they had

* Thomas Barlow, D.D. The substance of this Letter is given in his Remains, pp. 333—339.

never been known,) because both the doctrine, and the unadvised abettors of it are and shall be to me Apocryphal.

Another little story I must not pass in silence, being an argument of Dr. Sanderson's piety, great ability, and judgment as a Casuist. Discoursing with an honourable person, * whose piety I value more than his nobility and learning, though both be great, about a Case of Conscience concerning Oaths and Vows, their nature and obligation, in which, for some particular reasons, he then desired more fully to be informed, I commended to him Dr. Sanderson's book *De Juramento:* which having read with great satisfaction, he asked me, if I thought the Doctor could be induced to write Cases of Conscience, if he might have an honorary pension allowed him, to furnish him with books for that purpose? I told him I believed he would; and, in a Letter to the Doctor, told him what great satisfaction that honourable person and many more had reaped by reading his book *De Juramento;* and asked him, whether he would be pleased, for the benefit of the Church, to write some Tract of Cases of Conscience? He replied, that he was glad that any had received any benefit by his books; and added further, that if any future Tract of his could bring such benefit to any, as we seemed to say his former had done, he would willingly, though without any pension, set about that work. Having received this answer, that honourable person before mentioned did, by my hands, return fifty pounds to the good Doctor, whose condition then, as most good men's at that time were, was but low; and he presently revised, finished, and published that excellent book *De Conscientia.* A book little in bulk; but not so if we consider the benefit an intelligent Reader may receive by it. For there are so many general propositions concerning Conscience, the nature and obligation of it explained and proved with such firm consequence and evidence of reason, that he who reads, remembers, and can with prudence pertinently apply them *hic et nunc* to particular cases, may, by their light and help, rationally resolve a thousand particular doubts and scruples of conscience. Here you may see the charity of that honourable person in promoting, and the piety and industry of the good Doctor in performing that excellent work.

* Robert Boyle, Esq.

And here I shall add the judgment of that learned and pious

Prelate concerning a passage very pertinent to our present purpose. When he was in Oxon, and read his public Lectures in the Schools as Regius Professor of Divinity, and by the truth of his positions, and evidences of his proofs, gave great content and satisfaction to all his hearers, especially in his clear resolutions of all difficult Cases which occurred in the explication of the subject matter of his Lectures; a person of quality, yet alive, privately asked him, what course a young Divine should take in his studies to enable him to be a good Casuist? His answer was, that a convenient understanding of the learned Languages, at least of Hebrew, Greek, and Latin, and a sufficient knowledge of arts and sciences presupposed, there were two things in human literature, a comprehension of which would be of very great use, to enable a man to be a rational and able Casuist, which otherwise was very difficult, if not impossible, 1°. A convenient knowledge of Moral Philosophy, especially that part of it which treats of the nature of human actions: to know, *quid sit actus humanus, spontaneus, invitus, mixtus? unde habeat bonitatem et malitiam moralem? an ex genere et objecto, vel ex circumstantiis?* How the variety of circumstances varies the goodness or evil of human actions? How far knowledge and ignorance may aggravate or excuse, increase or diminish the goodness or evil of our actions? For every Case of Conscience being only this —'Is this action good or bad?' May I do it, or may I not?'— he who *in thesi* knows not how and whence human actions become morally good and evil, never can *in hypothesi* rationally and certainly determine, whether this or that particular action be so. 2°. The second thing, which, he said, would be a great help and advantage to a Casuist, was a convenient knowledge of the nature and obligation of Laws in general: to know what a Law is; what a natural and a positive Law; what is required to the *latio, dispensatio, derogatio, vel abrogatio Legis;* what promulgation is antecedently required to the obligation of any positive Law; what ignorance takes off the obligation of a Law, or does excuse, diminish, or aggravate the transgression. For every Case of Conscience being only this—'Is this lawful for me, or is it not?'—and the Law the only rule and measure by which I must judge of the lawfulness or unlawfulness of any action, it evidently follows, that he who *in*

thesi knows not the nature and obligation of Laws, never can be a good Casuist, or rationally assure himself or others of the lawfulness or unlawfulness of actions in particular. This was the judgment and good counsel of that learned and pious Prelate; and, having by long experience found the truth and benefit of it, I conceive I could not, without ingratitude to him, and want of charity to others, conceal it.

Pray pardon this rude, and, I fear, impertinent scribble, which, if nothing else, may signify thus much, that I am willing to obey your desires, and am indeed

Your affectionate Friend,

THOMAS LINCOLN.

London, May 10,
1678.

APPENDIX.

No. I.

From the Lambeth MSS. No. 570. f°. 259. 'Ex. Orig. P. O.'

This Letter is given in Nalson's Collection, i. 397. with this introduction: 'It will not be amiss to insert a branch of a Letter of the judicious Dr. Sanderson's, afterwards Bishop of Lincoln, about the Oath.'

To the most Reverend Father in God, the Lord Archbishop of Canterbury. *

MOST REVEREND FATHER IN GOD,

I have according to your Grace's appointment copied out my two Sermons on 1 Cor. x. 23.† &c. &c. In the mean time,‡ finding to my great grief, as well by the speeches of some in these parts as by letters from others further off, the great distaste that is taken generally in the Kingdom at the Oath enjoined by the late Canons, § I held it my bounden duty, rather to hazard the reputation of my discretion, than not faithfully to give your Grace some intimation thereof. The Oath itself I have perused as advisedly as my understanding would serve me, and examined also with my best diligence such exceptions thereagainst, as either by conference or letter came to my knowledge. In all which I find no such just scruple, but that I fully resolve by God's Grace, unless I shall see stronger reasons than yet I have to the contrary, to take the Oath myself with all willingness and cheerfulness; and

* Laud.

† The Eleventh and Twelfth Sermons ad Aulam, preached in the July preceding the writing of this Letter.

‡ As given in Nalson the Letter begins:—'But in the mean, finding to my great grief'—

§ The Oath enjoined for the preventing of all Innovations in Doctrine and Government, in the Sixth of the Canons of 1640, commonly called the *et caetera* Oath.

shall also endeavour, as much as in me is, to remove the scruples of others that boggle at it; as I have already done to some, and that, as I hope, with good success. But there are divers papers, as I hear, that pass secretly from hand to hand, containing large collections of sundry reasons against the taking of the said Oath. Two whereof it was my chance to see in the hands of a stranger that passed this way; but could obtain no more, by reason of his haste, and the length of the writings, than cursorily to look over the heads of the chief arguments only; and I could never yet since meet with the copies of any such papers, although I have laid for them * all I could. But the sight of such papers, or at least the buzz thereof, it seemeth, hath wrought such a prejudice against the Oath in the minds both of Lay, and Clergy, that I am much afraid that multitudes of Churchmen, not only of the preciser sort (whose dislike is the less to be regarded, because they will like nothing that is not of their own devising;) but even of such † as are otherwise every way regular and comformable will either utterly refuse to take the Oath, or be drawn thereunto with much difficulty and reluctancy. Whereby how far the disaffection which is already too great in most of our people to all public proceedings may be increased; what encouragement may be given to the Scottish Rebels, and their favourers, and what other inconveniences may ensue thereupon, I am not able to judge. So that unless either, by His Majesty's special direction, the pressing of the Oath may be forborne for a time, till His Majesty's further pleasure shall be made known therein, or that some short explanation of such passages in the said Oath, as by reason of their ambiguity are most subject to cavill and misconstruction shall be sent to all the several persons that shall have power to administer the same, to be publicly read before the tendry of the said Oath, or some other like effectual provision be made for the removing of those whether scruples or prejudices wherewith so many men are so deeply possessed, the peace of the Church is apparently in danger to be more disquieted (though there be little cause for it) by this one

* 'laid for them.' So in the Lambeth MS. and in Nalson.

† 'even of such.' In Nalson, 'even such.'

occasion, than by any thing that hath happened in our memories.

These things I have made bold to represent to your Grace's consideration, presuming upon your Grace's known zeal for the good and peace of the Church, and favourable affection towards him, who by his prayers and best endeavours shall ever be ready to approve himself, next under God and the King,

Your Grace's humble and faithful Servant,

ROBT. SAUNDERSON. *

Botheby-Paynell,
13 Sept. 1640.

* So written both in the Lambeth MS. and in Nalson.

No. II. *

From the Original in Lincoln College, Oxford.

My Lord,

Since my staying at home hath raysed much clamour against me by some of my own coat there; out of envy at my person, that (by God's goodnesse) I enjoy a happines they want, rather then from any just dislike of ye thing it selfe in their owne judgments; (for then would they not have endeavoured, as they have done, by their Petitions and other earnest sollicitations to have procured from Col. R. at Gr. † leave for themselves also to have lived at home,) I held it my duty to give your Hon: a breife account thereof, by this Enclosed paper, which will clearely shew upon what tearmes I abide here. Not so much to satisfie your Honour in respect of any suspicion within your owne breast; whose opinion touching ye reality of your old neighbours loyall affection to his Maties service, I am confident no venemous tongue can alter: As that your noble love may stand as a skreene betweene his Ma^ty and their Calumny, if any of them shall dare (and of what daring spirits some of them are, is not unknowne to your Honour, who I thinke did

* To this and the following Letter there is attached the following Memorandum: 'Two Letters in Bp. Saunderson's Hand-writing to be deliver'd to Dr. Isham, Rector of Lincoln College in Oxford;' and this Letter:

Reverend Sir,

Here are two Letters of Bishop Saunderson's hand-writing which I know you have a great regard for, but will more admire for that Christian Spirit they are writ with. I beg the favour of you to let Mr. Ward the bearer have the liberty to transcribe as many of those six Sermons which were not printed as he has time and strength for. Or if he should not be able to do it, being now in a bad state of health, please to employ any proper person, and I will satisfy him for it. And I make this request to you, because I left those papers with you without the knowledge of the Bishop's great grandson from whom I had them, and he perhaps may be glad to have a copy of them by him as well as myself. I have more fragments of that great man's, and as a fragment of his should not be lost, I intend to send them to you, as soon as I have taken copies of them.

If it was convenient to you, I would beg leave to recommend Lord Gowran's acquaintance to you, and am Reverend Sir,

Your most humble Servant,

Tho. Croft.

March, 1,

173$\frac{6}{7}$.

† 'Gr.' Grantham.

never hold them guilty of over-much modesty;) to offer to his Maties eare any sinister constructions of my continuance at home.

My Lord, when the good God of heaven had so gratiously provided for my protection in so sad and perillous times; surely, it had beene some degree of Atheisme in me, at least a fearefull tempting of God, not to have rested upon that providence for my future preservation, by rejecting those meanes which seemed to promise a lengthening of my tranquillity without the least violation of duty eyther to God or the King. And I doubt not, but upon perusall of ye Enclosed, your Hon: will readily conclude, that even by the judgment of those that have causeles-ly traduced me (unles envy hath left them no eye open but the left) it had bin madnes in me, by thrusting my selfe into a garrison (where after a time I must have starved) willfully to have exposed my bookes and goods to spoyle; my wife and children to sadnes, solitude, and beggary; and my selfe to misery and scorne; when by staying at home, I might in all likelihood have prevented all those mischeifes. Whereof, my Lord, there needeth no other proofe then the Event it selfe. For by vertue of this poore securitie, such as it is, I have yet bin able by ye goodnes of God, for ye space of now more then 2 years and an halfe (though with much adoe I confesse, in regard of sundry strong attempts to ye contrary; yet) to preserve not only the liberty of my person, togither wth ye liberty of my familie and bookes (without which I should scarce account life it selfe a benefit) but also, which crowneth ye blessing and maketh it a complete mercy, the liberty of my pen and tongue, upon all meete occasions both in private and publique, for ye defence of his Maties righteous cause, to ye very face of those that are in armes against him: and that, as my neighbours are dayly witnesses of, with as much freedome as in former and better times. Which, if I be not much mistaken in ye men, my traducers (for all their boldnes) durst hardly doe: nor indeede, unlesse in better times they had guided their tongues better, would it well become them so to doe.

In this condition that the Lord hath thus long preserved me, his blessed name be praysed: if he shall please sooner or later to exercise me wth greater tryalls, his blessed will be done. It is my dayly prayer and stedfast hope, that he will ever

more fit me in some measure to whatsoever condition he shall thinke good to put me in; and so strengthen me with his grace, that nothing that shall betide me in this world shall be able to cause me to make shipwracke eyther of my religion, or Allegiance, or a good Conscience.

For the present my greatest unhappines is, That enjoying so much libertie otherwise, I have not yet ye liberty to render my personall attendance (according to my bounden duty and earnest desire,) to my Royall Master in his great distresses; without manifest forfeiture of my whole safety, and unavoidable ruine. Which notwithstanding, as I know I ought not, so I hope I should not value, though with expence of life also; to give the least considerable furtherance towards the prosperous successe of his most just designes.

I have no farther suite to your Hon: at this time, but this only, That you would be pleased, as you shall see it fitt or needfull, to possesse his Ma^ty^ of a true information of the reasons and grounds of my abiding at home: upon what a tickle * poynt I stand; what inmates † we have with us here, and how many watchfull eyes about us every way; how glad some men would be to have a faire pretence to violate the faith given for my security; that not my heart, tongue, and pen only, which are already employed in his service, but life and fortunes are and (by God's grace) ever shall be att his command and pleasure to my power.

I must beseech your Hon: to pardon this boldnes of him, who too much forgetteth your waighty affaires, whilst he presumeth upon your wonted noble favours and respects to

Your Honours humblest Servant,
T. N. ‡

B. P. 14. Oct.
1645.

* 'tickle.' See Sermon vi. ad Populum, §. 31.

† 'inmates.' See Sermon v. ad Magistratum, §. 11.

‡ 'T. N.' the last letters of Sanderson's Christian name and Surname.

No. III.

From the Original in Lincoln College, Oxford.

Sr,

I was bold before my comming up, since I could not at that time waite upon* at Careby, by my letter to entreate you that you would be pleased to enforme yourselfe what likelyhood there was of my continuance in this place, and to give such timely advertisement unto me thereof as wth your best conveniency you might, that I might accordingly dispose of my selfe, affaires, and studies: At which time also I promised, what I then really entended, (not supposing that I should find other worke here) to make the enquiry into the point of Church-government my cheifest employment. But finding here that I should have my hands full otherwise, I was forced to lay aside those thoughts: yet I cannot but continue my former request to you, and I shall take it as a great favour from you, if you will yet please upon conference wth some of the members of your house to advertise me in a few lines, whether you thinke I may be permitted to enioy this Professorship here without any farther Oaths then I have already taken. I must be constant to my former principles, till I meete wth clearer conviction then I have yet had the hap to find: but I hope God will strengthen me, in what spheare soëver I shall move, to be studious of Truth and Moderation; and whether I shall end my dayes in Oxford, Botheby, or a Prison, to frame myselfe to his blessed will with comfort. But truly (to unveile my heart unto you) if Mr. Chaloners speech † lately printed be the sence of the two houses —— —— God hath sent a long raine of waters among us: his patience is admirable, if ere long it be not fire and brimstone. *Preces* and *lacrymae* must be all our remedy: I would it had bin all yours. I hope you will pardon the just greife and great boldnes of Your true honourer and servant,

Robt. Saunderson.

Chr. Ch. Oxon,
16. Nov. 1646.

* sic.

† Compare Vol. iv. p. 416.

No. IV.

From the Lambeth MSS. No. 943. fº. 765.

Sir,

There hath nothing occurred here worth your knowledge till this morning. The King hath put in his answer this morning in writing to the Commissioners unto the first proposition; in what manner and to what effect is not known. They were so bounded by their instructions as not to admit any expedient (though sundry were offered) by omitting, adding, or transposing one single word in the form, that no answer could be expected to give satisfaction without concession to the whole proposition *in terminis*. The answer, they say, hath satisfied the Commissioners; and therefore we may guess what it is for the substance: but with what explanations on His Majesty's behalf, or upon what assurance on their part given that use should not be made thereof to his or his friend's prejudice, I am not able to give you any account. We pray that all may turn to good.

My Lord of Sarum * desireth to be remembered to you, and commanded me to tell you that we never wanted you more than now. If there be any thing there, wherein I am concerned, fit for me to know, I pray you let me have advertisement thereof. I lie yet at Mr. March's house, where H. H. † lay last winter; but I am uncertain whether I shall remove my lodging or not.

You are often remembered by your friends here, who wish your presence, but require your prayers however: amongst them none more than

Your friend and Servant,

Ro: Sa:

Newport,
29 Sept. 1648.

For Dr. Sheldon at his lodging over against the Cross Inn in Oxon.

* Brian Duppa.

† Doubtless, Henry Hammond.

No. V.

Of this and the following Letter there are Transcripts in Archbishop Sancroft's handwriting, in the Tanner MSS. No. 461, and also in the Lambeth MSS. N°. 595, called Sylloge Epistolarum.

The two Letters were printed from the latter MS, in 1821, by Dr. D'Oyly, at the end of his Life of Archbishop Sancroft.

Dr. Sanderson to N. N.

Sir,

I thank you for the loan of your Book, Rob. Bailie's * Dissuasive from Error. The author is not the same man I thought, but another of the same name, and a strong Presbyterian; who, as he hath sufficiently disclosed † the absurdity of some of the Independents' opinions considered apart and by themselves, so I cannot but admire (but that I see by every day's experience, how grossly, out of affection to their preconceived fancies, men, otherwise understanding enough, are blinded with prejudices) how the Author could choose but see that most of the assertions both of Brownists and Independents are but the natural § conclusions and results of their own premisses. These kind of writings do exceedingly confirm me in my old opinion; viz. || that, the grounds of our ¶ busy reformers supposed true, either of these ways is infinitely more rational and defensible and more consentaneous to the principles whereon the endeavours of reformation are built, than the Presbyterian way is. This, methinks, I durst adventure to make clear to the understanding of any rational man in very many of the erroneous tenets and practices mentioned by this Author; and namely, in these twenty following:

The Presbyterian Principles infer Brownism, Anabaptism, &c. ‡

1. That they separate from the Church of England, as idolatrous in the worship, Anti-Christian in the government, and profane in the members.

2. That they refuse all Church Communion and membership with and in all the Reformed Churches in the world, even the Presbyterian also.

* See Vol. v. p. 237.

† Tanner Transcript: 'disowned.'

‡ These marginal abstracts are not given in the Lambeth Transcript.

§ Tanner Transcript: 'rational.'

|| Lambeth Transcript: 'scilicet.'

¶ 'our.' In the Tanner Transcript: 'the.'

3. That they acknowledge no national or otherwise visible Churches than those of particular Congregations.

4. That they admit none as members of their Congregational Church who cannot give a sufficient assurance to the whole Congregation that they are in the state of Grace.

5. That neither King nor Parliament nor any Civil Magistrate hath any power to order matters of Religion, Worship, or Discipline.

6. That all Church Power is in the People, either alone, or jointly with their Officers.

7. That Ecclesiastical Causes and Censures are not to be determined by the greater number of voices, but by the full and unanimous consent of all that have right to vote.

8. That the celebration of Marriage belongs to the Magistrate, not the Minister.*

9. That they allow not any human Directories for Worship.

10. Nor the usual names of the days and months.

11. Nor the calling of their † Meeting-places Churches.

12. Nor singing of Psalms, unless by a singing prophet ex tempore.

13. Nor the maintenance of Ministers by Tithes, Glebes, or set stipends, but only by voluntary contributions.

14. Nor the baptizing of infants, save only such whose immediate parents are actually members of their Congregational Church.

15. That they celebrate the Lord's Supper at night, after the other Ordinances ended.

16. That it is expedient to sit covered at the Lord's Table.

17. That it is no more lawful to preach or administer the Sacraments in a black gown, than in a white surplice.

18. That they allow men of any calling to prophesy, and exercise their gifts in the Congregation.

19. That they may excommunicate any Magistrate, yea, the

* From June 29, 1654, till 1658, the Boothby Pagnell Register was taken out of Sanderson's hands. During that interval it exhibits no record of Baptisms or Burials; only notices 'of an intention of Marriage' having been published three several Lord's Days in the public Meeting-place in Boothby aforesaid, commonly called the Church, at the close of the Morning Exercise there,' and of the consequent celebration of the Marriage by an Alderman of Grantham or other 'Justice of Peace for the Commonwealth' resident in the neighbourhood.

† 'their,' omitted in the Lambeth Transcript.'

King himself not excepted, being a member of their Church, for any error or fault, either in belief or life.

20. That the Magistrate cannot make any permanent Laws concerning any thing which God's Word hath left at liberty.

These twenty Points, with sundry others of theirs, and of the Anabaptists, yet grosser than theirs, as I hold them very absurd, false, and dangerous, so I verily believe them all to be very clearly justified by the Presbyterians' and Nonconformists' grounds. I therefore * heartily wish that our forward reformers would impartially review their own dictates, before they cry down either Brownists, Independents, or even the Anabaptists themselves; lest they choke them with the Proverb, *Medice, cura te ipsum!* If their teeth † be set on edge with the sourness of the fruit, why should they complain, or who will pity them, so long as they cherish the root that bred it and feeds it? ‡ For my own part, since I came to any knowledge at all, or experience of our Church differences, I have ever profest, and must still do, that if I saw ground enough to make me a Smectymnuan, § I know not what could stay me but I must on to Brownism or Independency, or God knows what other yet unborn fancy; if not rather to absolute Anabaptism, or something beyond it; unless I would renounce my own reason and sin against my Conscience.

Popery better in some regards than Puritanism.

Truly, when I have well considered of them, I find no security at all, either in Popish or Puritanical principles. Yet, of the two, Popery hath this advantage, that it keeps the Proselyte, though with insufferable tyranny, yet confined within some limits and bounds, like water shut up within the banks of a muddy unsavoury lake. Whereas, this wild thing, for want of a more proper name commonly called Puritanism, like a sea-breach, runs itself into a thousand channels, and knows not where to stop.

The English Protestant in the safest way.

When we have wrangled ourselves as long as our wits and strengths will serve us, the honest, downright sober English Protestant will be found in the end the man that walketh in the safest way, and by the surest line. Who

* In the Tanner Transcript, there is a contraction used here which might be taken for 'do,' 'could,' or 'ergo.'

† Lambeth Transcript: 'tooth.'

‡ Lambeth Transcript: 'feedeth.'

§ In the Lambeth Transcript: 'Smectymnian.' See Vol. v. 163.

1°. maketh the Written Word of God the sole and perfect Rule of all matters properly of Faith, and of all the essentials of God's Worship, and of Church Government.

2°. As for all matters of Ceremony and Order, and other accidental forms and circumstances belonging either to Church Government or Worship, he leaves the particular determination thereof, as of all political ordinances, to the Civil and Ecclesiastical Governors respectively.

3°. But in all other matters, whether of Opinion in points of smaller importance or not clearly revealed, or of Practice in things not commanded nor forbidden by any higher Power, he useth the liberty of his own judgment and discretion, leaving all others also to do the like, according to the general rules of Christian Sobriety and Charity.

In this Religion I have lived hitherto, by the Grace of God, not without comfort; and in this Religion, the same Grace assisting me, I hope to die. And so living and dying, if my walk * swerve not from my profession, I know that by His mercy I shall not miscarry.

Your neighbour, and brother in Christ,

R. SAUNDERSON.

10 April, 1649.

* Tanner Transcript: 'walking.'

No. VI. *

From the same sources as No. V.

Dr. Sanderson to N. N.

Sir,

Upon perusal of Mr. Ascham's book you left with me, I find not myself in my understanding convinced thereby of the necessity or lawfulness of conforming unto or complying with an unjust prevailing power, further than I was before persuaded it might be lawful or necessary so to do: viz. paying Taxes, and submitting to some other things, in themselves not unlawful, by them imposed or required, such as I had a lawful liberty to have done in the same manner, though they had not been so commanded; and seem to me in the conjuncture of present circumstances prudentially necessary to preserve myself or my neighbour from the injuries of those that would be willing to make use of my non-submission to mine or his ruin. So as it be done with these cautions: †

How far we may comply with unjust ruling powers.

1°. Without any violation either of duty to God, or of any other just obligation that lies upon me by oath, law, or otherwise.

* This Letter was printed, without any appearance of the Epistolary form, under the Title of 'Dr. Sanderson's Paper and Censure,' and so prefixed to 'A Reply to a Paper of Dr. Sanderson's containing a Censure of Mr. A. A. his Book of the Confusions and Revolutions of Government.' 4°. Lond. 1650. pp. 18.

Anthony Ascham, sometime Fellow of King's College, went as Envoy from the Parliament to the Court of Spain, and was murdered by five English Royalists, immediately after his arrival in Madrid, in April 1650.

See 'the process and pleadings' translated from the Spanish by Howell, in the Harleian Miscellany, iv. 280 ed. Park, and Clarendon's History of the Rebellion, Book xiii. paragr. 8—11.

The Title of Ascham's Work, as enlarged with nine additional Chapters in the Second Edition, pp. 200, is 'Of the Confusions and Revolutions of Governments. *Wherein is examined* How far a man may lawfully conform to the Powers and Commands of those who with various successes hold Kingdoms divided by Civil or Foreign Wars, whether it be 1. *In paying Taxes.* 2. *In personal Service.* 3. *In taking opposite Oaths.* 4. *In a man's giving himself up to a final Allegiance, in case the War end to the advantage of that Power or Party which is supposed unjust.* Likewise, Whether the Nature of War be inconsistent with the Precepts of the Christian Religion? Three parts, with several Additions, by Ant. Ascham, Gent. *London,* Printed by *W. Wilson,* dwelling in *Wellyard* near *Smithfield,* 1649.

† 'with these cautions,' not in the Tanner Transcript.

2°. Only in the case of necessity otherwise not to be avoided.

3°. Without any explicit or implicit acknowledgment of the justice or legality of their power. I may submit to the Δύναμις, but not acknowledge the Ἐξουσία, or by any my voluntary act give strength, assistance, or countenance thereunto.

4°. Without any prejudice unto the claim of the oppressed party that hath a right Title, or casting myself into an incapacity of lending him my due and bounden assistance, if in time to come it may be useful to him towards the recovery of his right.

5°. Where * I may reasonably and *bona fide* presume, that the oppressed power, to whom my obedience is justly due, if he perfectly knew the present condition I am in, together with the exigence and necessity of the present case, and of all the circumstances thereof, would give his willing consent to such conformity or compliance.

So that upon the whole matter and in short, I conceive I may so far submit to the impositions or comply with the persons of a prevailing usurped Power, unjustly commanding things in themselves not unlawful, or make use of that power † to protect me from others' injuries, as I may submit unto, comply with, or make use of an highway thief or robber, when I am fallen into his hands and lie at his mercy.

Mr. Ascham's book.

As for Mr. Ascham's Discourse, though it be handsomely framed, yet all the strength of it, to my seeming, lies upon two principles, which, if he would speak out, would be in plain English these:

1°. That Self Preservation is the first and chiefest obligation in the world; to which all other chief obligations, ‡ at least between man and man, must give place.

2°. That no oath, at least no imposed oath, in what terms soever expressed, binds the taker further than he intended to bind himself thereby; and it is presumed that no man intended to bind himself to the prejudice of his own safety.

Two dangerous and desperate Principles, which evidently tend 1°. to the taking away of all Christian fortitude, and

* 'Where.' In the Lambeth Transcript: 'When.'

† 'of that power.' In the Lambeth Transcript and the printed Copy: 'of their power.'

‡ 'chief obligations.' In the printed Copy: 'bonds and relations.'

suffering in a righteous cause: 2°.* to the encouraging of daring and ambitious spirits to attempt continual innovations, with this confidence, that if they can by any ways, how unjust soever, possess themselves of the supreme power, they ought to be submitted unto: 3°. to the obstructing unto the oppressed† party all possible ways and means, without a miracle, of ever recovering that just right, of which he shall have been unjustly dispossessed: and, to omit further instancing, to the bringing in of Atheism, with the contempt of God and all Religion, whilst every man, by making his own preservation the measure of all duties and actions, makes himself thereby his own Idol.

Dr. Saunderson.‡

* 2°. not in Tanner Transcript.

† 'unto the oppressed.' So in the Lambeth Transcript and printed Copy. The Tanner Transcript leaves a space after 'unto.'

‡ So in the Tanner Transcript. The Lambeth Transcript and the printed Copy exhibit no subscription, signature, or date.

No. VII.

From a Transcript made by Bp. Tanner, among his MSS. Vol. liii. fo. 211.

Dr. Sand. Letters. { *Dr. Sheldon lived at Bridgford in the years 1651, 1652, 1653, either in Mr. Okeover's house, or some of that name lived with him.**

The desire, at his request, to gratify Rog. Dodsworth † in the publishing of his Monasticon Anglicanum now under the press, found me some employment the last month and the beginning of this.

Toward the Edition of the Bible I think to advance £20, and have written to Dr. Walton to propose for the first payment May Day and not Candlemas. I know none fitter than Mr. Thornton to employ as a Solicitor in this business in these parts of Lincolnshire, Rutland, Leicester, and Nottingham.

R. S.

B. P. 13 Jan.
1652. ‡

* 'To this house at [East] Bridgeford did Dr. Gilbert Sheldon, then Warden of All Souls College in Oxford, now Lord Archbishop of Canterbury, retire with old Mrs. Okeover, shortly after the Parliament's Commissioners had put him out of his place in that University, and continued here three or four years, well pleased with the river and fields, and honoured by the neighbourhood, to all which he was ever extraordinarily kind, and from myself, amongst the rest, deserves a better acknowledgment.' Thoroton's History of Nottinghamshire, p. 151. Compare the Postscript of Letter XV. below, and see Vol. v. p. 74.

† See Hunter's Three Catalogues, pp. 59—76, for an account of Roger Dodsworth; and p. 99, for a notice of this Work. It was commenced in 1638, and was incorporated in Dugdale's Monasticon.

‡ 1652. This was the year in which the Prospectus of the Polyglott Bible was issued. In a Letter dated November 9 of that year, printed in the Ecclesiastic for December 1851, Hammond asks Sheldon: 'What do you advance for Dr. Walton's designs?' Walton expected to begin the printing very shortly after July 18, 1653, if not delayed by the Typefounders. See his Letter to Archbishop Ussher in Elrington's Edition of Ussher's Works, xvi. 249.

Sanderson is mentioned by Walton in his Preface, C. 2, among the 'amici multum honorandi' who had assisted him in his preparations for publishing the Polyglott.

No. VIII.

From the same source as No. VII.

I have sent back your three MSS. That *de Unitate Ecclesiae, &c.* I read over with great delight for the matter, but with much trouble by reason of the close and ill writing. I think, if it were fairly written, with meet references to the quotations, &c. and here and there a little polished in the phrase, with some enlargement in the most needful places, (for all which and the weighing of what may be objected, the advice of friends learned and moderate might be used), the publishing of it might be of very good use to the whole Christian Church.

Ro. Sa.

B. P. 12 Feb. 52.

Toward Dr. Walton's Bible.

Subscribed by the Gentry, &c.

	£	
The La. Capel and her Son	100	Procured by Mr. Thornton.
Sir Jo. Minnton	20	
Sir Rob. Bales	20	
Sir Will. Cenney	10	
Sir Ric. Braham	10	
Sir Ric. Byron	10	
Lord Camden and his Mother	50	
Sir Ric. Wingfield	10	
Lady Sherard	50	
Sir Bryan Palmer	10	
Lady Berty	10	
Sir Geo. Nevil	10	
Sir Robt. Carrington	40	By Dr. Sanderson.
Mr. Hussey	30	

By the Clergy.

	£	
Dr. Paske	10	Procured by Mr. Thornton.
Dr. Cole	10	
Mr. Dod	10	
Mr. Garthwait	10	
Will. Skelton	10	
Mart. Bennet	10	
Joh. Wyleberty	10	
Jo. Hodgson	10	
Obad. Howe	10	
Jo. Ellis	10	
Steph. Primat	10	
Sim. Smeth	10	
Edw. Dabbs	10	
Jo. Hutton.	10	
Tho. Kew	10	
Dr. Sanderson	20	
Laur. Sierston	10	

No. IX.

From the Tanner MSS. No. lii. f°. 59. The Transcript made apparently by a professed Copyist.

Sir,

I wrote to Mr. Doddesworth and directed my letter to his old lodging, but have not yet heard from him: if I hear not this week, I shall fear my letter hath not found him; but I shall write again at my son Robert's* going up the next week. There is a business which though of no great consequence in itself, yet in regard of the good or evil effects it may produce, I have a great desire to be advised in by you. It is much desired by the Inhabitants of Grantham, and their two Preachers,† and, as I am told, by sundry of their more moderate Presbyterian Lecturers, that some of the old stamp would join with them therein. Mr. Dix hath been solicited both for himself, and to move me and some others (amongst whom Mr. Whatton, Mr. Brunswell, Mr. Paske, my son Geery,‡ &c.) therein; and he conceiveth great hope that it may do much good in sweetening that party, and make them capable to believe themselves pardonable. And upon my consenting or dissenting it is thought the proceeding or stopping of the whole business will depend; and therefore, as I would not be blamed for the hindering of that good which some apprehend might come by entertaining the motion on the one hand, so neither would I be accessory to the scandal that might be taken thereat by those who would be likely to hear of the thing, but either could not know, or would not weigh

* Compare Vol. v. p. 36.

† These had, doubtless, taken the place of the two Vicars.

'In the Church of Grantham were founded two Vicarages, distinguished by the name of N. and S. Grantham. To N. Grantham were annexed Gunnerly N. and Londonthorpe; to S. Grantham Gunnerly S. and Braceby.' Turnor's History of Grantham, p. 33.

‡ William Geery, D.D. Rector of Braunston, and Prebendary of Liddington in the Cathedral Church of Lincoln, married Mary, the second daughter of Bp. Sanderson, and by her had four children. See below, p. 406.

the circumstances. Other objections I have, which weigh something with me; but truly, that which maketh me most to fear any good effect from it, is the temper of our friend, Tho. H. who will be sure to do mischief if not applied unto and consulted in the business; and if taken into the number, perhaps do more. It will much trouble me how to behave myself in this matter with such evenness as will be most agreeable to Christian and moral prudence, unless you will please by your mature and friendly advice to relieve

Your affectionate Friend and Servant,

Ro. Sa.

No. X.

From the same source as the preceding Letter, but in Bp. Tanner's handwriting.

SIR,

I am glad to hear that you are well, and sorry that [you] have cause to fear that Dr. Hammond is not so. I am confirmed by your judgment in that which my own most inclined to, viz. that it is fittest to decline the Lecture motion at Grantham: only it will concern me to do it with as much caution and prudence as I can, that I may not seem to be the chiefest instrument in hindering that meeting, which to some men's apprehensions seemeth to tend so much to Christian peace and edification. *

Ro: SA:

B. P. 14. Nov. 53.

* In a Letter, with no address, and no date beyond 'No. 23,' probably written to Sheldon, preserved in the Volume of the Harleian MSS. to which reference has already been made, Vol. v. 289, Hammond's opinion on the proposal to join the Lecture at Grantham, is fully given, as follows.

'For Dr Sa. joining with the Grantham Lecturers, such as now they are, I cannot think he will deem it safe to do it. For, first, their combination is not legal, or by authority of the Bishop; and his way of interpreting Laws and the Governour's mind by equity will not here help [them] both because the Bishop lives and might be consulted; and because it can with no reason be imagined, without consulting him, that he would give leave to Presbyterians to maintain such meetings. And then, if their combination be unlawful in itself, certainly his joining with them will be so also. Secondly, the men he will sure acknowledge to be Schismatics; and sure this meeting of theirs, as by them it is ordered, an act of their Schism; and if he join with them in doing that which they by doing act Schism, can he be free from joining with Schismatics in Schism? Not to mention the scandal of it, in case he could nicely distinguish it from very Schism. Thirdly, Can any good end in his prospect make this lawful which is itself under these [preju]dices, supposing the end [good which] he proposeth to himself? But then, fourthly, I cannot believe that the end by your Letter mentioned is good. For to sweeten them by complying with them in schismatical acts, and making them believe themselves pardonable whilst they continue and remain unreformed in their Schism, is to confirm them in their course, and so to scandalize them as well as others, to put a stumbling block in their way to reformation. Certainly the greater charity to those moderate reformable Presbyterians were to assist and hasten the perfecting of their repentance, and recovering of their erroneous practices; and then, if the

Bishop give leave to Dr Sa[nderson] to erect some other Lecture, they will sure come and combine with him. And for those that mean not this, 'tis certain that they are not to be persuaded that, if the Laws regain their power, they shall be tolerated, their way being so unreconcileable with Prelacy; and as certain that, instead of serving Dr. Sanderson's end, they desire to serve themselves of him, and by his presence and joining with them to have him thought such as they. And so hath Mr. Baxter already divided the Prelatical Clergy into two [par]ts; one, exemplified [by] Dr. Ussher and Dr. Sand[erson]; the other styled in gross, Cassandrian, Grotian Papists; and several of his friends marked out by some circumstances to be of that number. Lastly, he may do well to consider, whether if from writing for the Engagement first, and then the laying aside the Liturgy, he proceed farther to this, it will not be after more easy to superstruct on these beginnings more suitable practices than it hath been to reconcile these to his former writings [and per]suasions. And whether, on the other side, this be not a season much [fi]tter for him to appear in upholding the truth by answering the London Presbyterians' Vindication (in sixty sheets shortly coming out) of their Government, Ordination, &c, than to seem (a person of such authority) to consent to it by practising with them. My true love and service to him.' &c.

No. XI.

From the Original among the Tanner Papers, Vol. lii, f°. 173.

Bp. Kennett had Copies of this Letter and of No. XIII. 'transcribed from the Originals that were in the hands of Bishop Barlow.' Register, p. 633.

Sr,

Yours of 13th. instant, I received the last evening late, whereunto (having so ready an opportunity by this bearer my sonne in Law Mr. Rob. Holder) I returne you a speedy (and therefore of necessity a short) answere. The leaving of the Chaire (had it not beene accompanied with some other sad occurrents) I should unfainedly have accounted as one of my greatest happinesses: and therefore, though I must thanke you and all other frends that endeavoured my restitution, for theyr loves; yet I must profes myselfe not at all sory, that theyr endeavours were in vaine. As to the busines of your letter; the Question being of so great importance, and the ancient land-markes by Dr Jer. Taylor so unhappily (and so unseasonably too) endeavoured to be removed: I cannot but joyne with the friend you mention (but name not) in your Post-script, to importune you to undertake the managing of that dispute; being assured (by your Paper now sent me) of your abilities for that undertaking. Only I offer my advise (since, as I perceive by yours, it will be of some consideration with you,) that you would not doe it by way of answere to the Dr professedly (for I could wish there might be, in these times of so much distraction, as little notice taken of differences amongst ourselves, as is possible;) but rather by asserting the Doctrine of Originall Sinne from Scripture, Reason, testimony of Fathers and Councells, consent of the Romane and Reformed Churches, Acknowledgement (in part) of Jewes and Heathens, and every mans Experience of a pronenes to Evill and backwardnes to Good in himselfe, &c. and then by giving apt and rationall solutions to all the objections of the old Pelagians, or later Socinians, &c. Wherein you may (without naming the Dr) answere every materiall passage in his booke. As for

myselfe, though I should be most ready to contribute the best helpe I can (according to my small measure) towards the maintenance of what I believe to be truth, and to preserve the honour of our Religion and Church in hir now despised condition: yet you could scarse have pitched upon a person (among those that are of any repute in this Church) more unfit then I am, to give any considerable furtherance to such a designe. Not only in respect of my age,* of my many other occasions and engagements, and of my manifold weaknesses (best known to myselfe;) but for sundry other reasons, referring to this particular Argument. As vz.

1. That I never yet so much as seene Dr Taylors booke;† who hath usually sent me most of his other publications, yet did not send this: whether out of some jealousy that the doctrine would not be approved by me, or for what other reason I know not. Only I have read his reply to the Bp of Rochesters letter,‡ wth very little satisfaction to me; and another little pamphlet, as a farther declaration of his opinion, wch I read over also, but hastily and cursorily, and have not now by me.

2. That I never read any of the Socinian Writers concerning that Subject: nor indeede have any Socinian author or tractate in my Study, saving the small Racovian Catechisme only.

3. That I have beene very little versed in this Controversy formerly, when I looked more into Polemicall writers then of late yeares I have done: because it was till of late, very little controverted either in our Church, or with the Romish. And I want the opportunity of bookes, (wch you have in the greatest measure of any man) whereby to informe myselfe what hath beene written of later times concerning this Subject; or to examine the truth and pertinency of such quotations as I meete withall in those few bookes I have.

Yet I shall (as my leysure will serve) consider of the Paper you sent mee; and give you my sense of the whole matter, so farre as my best understanding will give me leave: and should

* Sanderson had just entered on his seventieth year at the time of writing this Letter.

† See the sixth and seventh Chapters of the Unum Necessarium, or The Doctrine and Practice of Repentance, and compare the Deus Justificatus.

‡ See Vol. ix. pp. 387 and 389 of Heber's Edition, 1828.

be glad, if any thing I can doe may be usefull to you in so waighty a busines. But I must desire you not to expect much assistance, from one that can give you but little; and in the meane time to excuse this hasty writing of

Your very loving freind and

Servant,

ROB^{T} SANDERSON.

Botheby Paynell
28 Sept. —56.

For Mr. Thomas Barloe at the Library in Oxon.

No. XII.

From the Original, in Queen's College, Oxford. Headed, in Bp. Barlow's handwriting, 'Dr. Sanderson's Letter de Peccato Originali.'

Sr,

I was desired by Dr. Gibon* to send some papers (wch he left wth me) backe to him; but, by reason of the remoteness of his abode, and the uncertainty of carryage, wth order to direct them to you at Oxon: wch I have now accordingly done.

I desire to know whether you proceede in your intentions concerning Originall Sinne. If you doe, in my opinion you should take the safest and the shortest way, to demonstrate the τὸ ὅτι vz. the Proneness to evill, &c. (besides Scripture Texts, and the Suffrages of the whole Christian World) from every man's Experience in himselfe, against wch there is no dispute: but to wave the τὸ πῶς; wch in this (as in the most Theological Controversies) will rather minister occasions of debate for the raising of new Questions, than give satisfaction to former doubts. That there is *Peccatum inhabitans*, such as by a terme of long continuance in the Churches of Christ (whether properly or improperly) is usually known by the name of Originall Sinne, we find expressed clearely enough in the Scriptures, and every man may find it experimentally in himselfe; and therefore we ought to believe it. But as for the manner of ye conveiance thereof from Adam to all his posterity; since the Wisdome of God hath thought fit to set it without the reach of our reason, and not to reveale it in his word, or at least not so clearely, as he hath done those things that are more needefull to be knowen: it seemeth agreeable to the good pleasure of God, that we should not much busy ourselves in searching thereinto.

But I leave this sober advise to your farther consideration;

* ? Nicholas Gibbon, D.D. in 1639. He was sent for by Charles I, to the Isle of Wight in 1647, and answered questions relating to Church Government much to the King's satisfaction. After the Restoration he became Rector of Corfe Castle. See Wood, Athenae, iv. 787. ed. Bliss.

you have there (besides your owne abilities and judgement) the opportunity of friends and bookes, that are able to advise you better, than can be expected from any where els. Yet I hope you will take in good part the sense of one y^{t} extremely desireth Peace among the Churches of Christ; and knoweth nothing so subservient thereunto as Sobriety of Understanding and Charitable Affections; and shall ever rest

Your humble Servant and Brother

in Christ,

Ro: Sanderson.

B. P. 2. Apr.
1657.

For Mr. Thomas Barlowe, at Queenes College Oxon.
With a Little Bundle.

No. XIII.

From a Transcript in the Tanner MSS. Vol. lii. fº. 212.

SIR,

I received your letter by Mr. Sherard of Lincoln College, and by him return you many thanks for the same. I am sorry Dr. Taylor is so peremptory and pertinacious of his error, as not to hearken to the sober advises of his grave, reverend and learned friends: if not ingenuously to retract the whole (which would best become him, but hath not been his manner hitherto in any thing) yet at least wise to qualify it by some such explications, as might tolerably reconcile it with the received opinion. Which although I confess can hardly be done, so as to give satisfaction to the judgment of a rational and considering man, (having already explained his opinion in a sense so different therefrom) yet might it be done so as to prevent some of the scandal and evil effects his former writings might have, either with the enemies of our Church, or with his admirers. Especially considering how expert he is and versute in that artifice of drawing any thing, though apparently never so distant therefrom, to a seeming compliance with his own tenents; a specimen whereof he hath given us in his endeavours to reconcile his opinion concerning Original Sin with the Articles of our Church concerning the same: between which there is as much affinity, as between light and darkness.

Unless in the confidence of his more than ordinary ability in making such interpretations of, and inferences from, whatsoever is spoken, as will best sort with his own fancies, I cannot imagine what ground he can have, from any thing I ever said or wrote, to affirm that I am of his opinion in this controversy. Once, and once only to my remembrance, when we waited together upon the King, we had some little discourse *obiter* concerning Original Sin; of which, as I remember, he spake somewhat slightly, but did not positively deny it. He said many of our Divines laid too much weight upon it, in making

infants damned for it alone, having committed no actual sin. Whereunto I consented thus far, that those Divines, meaning the Sub-lapsarians, who place the decree of Election immediately after the Fall, and before Christ, lay too much weight upon it: in that they do in effect make all that are damned to be reprobated to hell precisely for the guilt of Original Sin, in as much as they teach reprobation to be nothing else but the dereliction of man *in massa corrupta.* These were my then thoughts, and is my present opinion, which how far it is from denying either the being of Original Sin or so much as the damnability of it *per se,* you will easily judge; and consequently how little reason the Doctor hath to infer from this discourse my consent with him in the denial of Original Sin.

As for your undertaking, I wish you all happy proceeding therein, in the old formula,—*Quod felix faustumque:* nothing doubting but you will do it both substantially and warily. Yet, for the preventing of two very evil consequents of Disputes of this nature, I cannot but renew my former advices to you, which I conceive to be the most proper remedies for them both. The ordinary evil consequents are, first, the Scandal that may be given to the enemies of our Church and Religion, when they shall take notice that amidst the throng of so many sects and confusions as are amongst us, those that profess themselves to be the regular and obedient sons of the Church cannot accord amongst themselves, but clash against, and fall foul upon one another, and that in points of great importance: secondly, the advantage that is given to the party opposed for the making a reply, by overdoing, and that ἀμετρία τῆς ἀνθολκῆς* which is too often found in Polemical writings.

Against the former, my advice, or rather request to you is that you spare the Doctor's name, and only profess to declare and assert the doctrine of the Catholic Church concerning Original Sin, and to vindicate the same against all such as either in former ages or of later times have opposed it, and the Socinians in particular; wherein you may as fully and satisfactorily answer all the Doctor's arguments, and refel his evasions, as if you should professedly write againsthim. Against the second, my advice was and is that you should substantially

* Quoted by Sanderson in the and in his Inaugural Lecture, §. 6 Preface of 1655, §. 12. Vol. ii. p. xii. Vol. iv. p. 238.

prove the τὸ ὅτι, that there adhereth to every child of Adam *ab origine*, and as derived from him, a corruption or depravation of Nature, which is comonly called by the name of Original Sin; from the Scriptures, the Ancient Fathers before St. Augustine, the consentient judgment of all the Churches of God, as well before as since the Reformation, the testimonies of Heathen writers, concerning the pravity of human nature and its proclivity to evil, the sad effects of it, and its influence into all actual Sins, and (which is to me as convincing as any other argument) each man's own experience in himself, of the natural unframeableness of his heart to any thing that is good, and the strong repugnancy he may observe in himself to the acknowledged Law of God, and the dictates of natural Conscience. But for the τὸ πῶς, to wave it as much as may be: or at least to propose what your own or the common judgment is, as probable only, without determining too peremptorily or magisterially therein. The proceeding too far, and determining too positively concerning the τὸ πῶς, in most of the Mysteries of our Christian Faith, hath filled the world with endless disputes, and inextricable difficulties. We see that the striving to set forth the maner of the Emanation of the Persons in the Blessed Trinity, though occasioned by Heresies at the first, hath at length produced a denial of the Trinity itself with many. And all the heat on both sides in the Arminian Controversies, which hath begotten such intricate and perplexed difficulties, as neither side can clearly acquit itself from the inconveniencies wherewith it is charged by the adverse party, had its rise from the curiosity of men, who, not content to believe those clear truths which are consented to on both sides, (viz. that of all the evil we do, and consequently of the punishment we suffer therefore, our own wills, and of all good we do, and consequently of the reward we receive thereupon, the Grace of God is the sole original cause) must needs be searching into the manner, how the Grace of God, and man's will do cooperate, and how far forth, and in what order, &c.

And you may observe that the main strength of Dr. Taylor's discourse, and that which giveth the greatest seeming advantage to his cause, lieth not so much in the proof of his own opinion, as in the disproof of those several ways whereby it may be imagined that Original Sin could be from Adam conveyed to

his posterity. It would not be amiss therefore to decline that rock as much as may be.

You will pardon, I presume, this freedom in your friend, in tendering this advice, which I should not have taken upon me to have done, knowing your ability, prudence, and candor, had not your former letter invited me thereunto. I must break off abruptly, only with my prayers to God to direct you in this weighty business, to keep us all, amidst the distractions of these times, stedfast in His truth, and to guide us with grace and wisdom in all our ways. I rest,

Your loving friend and Servant,

Ro. Sanderson.

Bothelby Paynell.
17. September 1657.

To his worthy friend Mr. Thomas Barlow, at Queenes College in Oxon.

No. XIV.

From the Original in the Tanner MSS. Vol. lii. fo. 42.

Mr. Warden, *

I received yours with ye enclosed from Dr Sanderson: it was som what long ere they came to my hands by reason of my being abroad—but I wrote to Mr Nevile ye very next weeke after, by ye post: and have enclosed here a coppy of that I wrote so far as concerned ye busines: wch yow may please to let Dr Sanderson peruse when yow see him, to the intent that if I have misconceived or omitted any thing materiall I may again interpose—but I pray let him not have the paper least it fall into ye hands of his Son in Law, who I heare is a light person, &c. What you write of ye busines of ye Church as laid aside, I am sory for, yet do not marvel so much at their failing in duty, as at the reason of it, (wch you mention) their waiting to see what those in power will do, as if there could possibly be any expectation of advantage either from them or by y^t^ delay of Time. Wel fare ye Presbyterian in Scotland, who goes his own way and prayes and preaches accordingly, even to the face of them that are there in power, as I find acknowledged in ye diurnals. S^r^. I hope to wait on yow ere winter, if it please God to give health and opportunity. To his gracious protection I commend yow and yor affaires, begging ye blessing of yor prayers, and resting

Yo^rs^ endebted

H. Ferne. †

Denby Grange, Sept. 1.
1653.

Sir, I beseech yow my humble service to Mrs. Oker. ‡

* This Letter was, we may presume from the Postscript, addressed to Sheldon. The designation here employed was equivalent to an assertion of his being still the rightful head of All Souls' College, though deprived of his office from 1648 till the Restoration.

† Henry Ferne succeeded Brian Walton in the See of Chester and died about five weeks after his Consecration. See Wood, Athenae, iii. 534. ed. Bliss.

‡ The name Okeover, is here written according to the ordinary mode of pronouncing it. See Thoroton's History of Nottinghamshire, p. 151, quoted above, p. 375. and Vol. iv. 74.

Determinatio Dr^ii Sanderson Moderat. in Disp. Theol. in Aede Christi, quam solam habuit, Feb. 4, 1647. *

Quaest. An sint Infideles cogendi ad Fidem? Neg.

Explicanda; 1°. Fides. 2°. Infideles. 3°. Coactio.

Tractant Scholastici, Aquinas, Sec. Sec. Quaest. x. Art. 8. Scotus, in Sentent. IV. Distinct. iv. Quaest. 9. ad finem.

I. Fides est duplex.

i. Interna: habitus Fidei infusus, quo quis, de veracitate Dei in Evangelio loquentis vere persuasus, ipsius bonitati innititur, pro consequenda propter Christi merita peccatorum remissione, et aeterna salute. Fides salvifica.

ii. Externa: professio ejus Religionis quae in sacris literis N. Testamenti proponitur credenda. Fides Christiana.

Haec intelligitur, non illa. Per illam fit aliquis membrum Ecclesiae invisibilis: qui sint isto modo fideles, uni Deo perspectum est, 2 Tim. ii. 19. Per hanc fit membrum Ecclesiae visibilis. Ad illam nemo potest cogi, quia credere est actus internus, voluntatis quae libera est a coactione; et de re impossibili vanum est quaerere, fierine liceat vel expediat.

II. i. Infidelitas dictio est privativa, significans negationem Fidei utrovis modo acceptae. Infideles prima acceptione sunt quicunque vera Fide salvifica destituti sunt, sive Fidem Christianam profiteantur, sive non.

ii. Sic impii Christiani et Hypocritae dici possunt Infideles, et sunt extra Ecclesiam κυρίως dictam, Fidelium scilicet: tamen quia ratione externae professionis Fidei et Sacramentorum sunt in communione Ecclesiae Catholicae, judicio charitatis fideles aestimantur fratres; 1 Cor. v. 11, &c.

* From F. D. 12. No. 310. among the MSS. of C. C. C. and P. 18. one of the Barlow MSS. in Queen's College.

iii. Respectu Fidei Externae Infideles sunt trium generum:
- a. Qui nec sunt nec unquam fuerunt in Ecclesia: Judaei, Pagani, oppositi Ecclesiae. 1 Cor. x. 32, οἱ ἔξω. ✕ Christianus.
- b. Qui actu sunt in Ecclesia: Christiani scilicet, sed qui errant circa dogmata quaedam: Haeretici, Sectarii, Heterodoxi. ✕ Catholicus Orthodoxus.
- c. Qui fuerunt in Ecclesia, sed abnegarunt Fidem quam professi sunt, vel integram Christianam, vel Catholicam: Apostatae.

Primi generis proprie sunt Infideles, item in tertio genere, ii qui apostatarunt a tota Fide Christiana, quia sunt extra Ecclesiam, quae est Coetus Fidelium.* Reliqui minus proprie dicuntur Infideles. Quaestio inprimis instituitur et praecipue de Infidelibus primi generis: de aliis non nisi per analogiam.

III. Coactio est necessitas quaedam compulsiva. Cogi dicitur quis quum vi illata aut metu injecto adigitur ad aliquid agendum vel patiendum, secundum voluntatem alterius, contra voluntatis suae inclinationem.

Coactio vel Necessitas Duplex
- 1°. Absoluta, quae fit per vim illatam, cui resistendo impar est qui cogitur: ut si abducatur in carcerem captivus a lictore vel milite. Opponitur Voluntario: proinde nec imputatur alicui vel in culpam vel in laudem.
- 2°. Conditionalis, quae fit per metum incussum: quum quis, ad vitandum incommodum quod metuit, eligit id facere quod alias nollet. Opponitur Spontaneo. (οὐκ ἑκούσιον Aristot.)

Absolute nemo cogi potest ut se profiteatur Christianum, quia quacunque illata vi potest tamen non profiteri: ergo de hac coactione non quaeritur, sed de illa quae fit terroribus, minis, aut poenis.

Quod, 2°, coacte fit, est aliquo modo voluntarium, quia optione rei agendae et incommodi sustinendi facta, illam maluit: est tamen aliquo modo involuntarium, ut dici solet metus est via ad involuntarium: utrum tamen potius dicendum sit voluntarium vel involuntarium quod ex utroque mixtum est, ex

* Artic. 29.

gradu metus incussi aestimandum est. Si sit levis metus, et qui non facile cadit in virum constantem, quod ex tali metu fit magis voluntarium est. At quod fit ex graviore metu, et qui potest cadere in virum constantem, minus voluntarium est, et facilius excusatur.

Coactio respicere Fidem potest, vel
- Immediate et proxime, ut si quis Princeps cogeret Infidelem profiteri se Christianum et baptizari.
- Mediate et ultimate, ut si edicto compelleret Judaeos et Paganos adire coetus sacros, et audire praedicationem Verbi, ut ita ad Fidem converterentur.

De utraque instituitur Quaestio.

Extra controversiam est, officium esse hominis Christiani, praesertim qui auctoritate praeditus est, procurare pro virili sua parte, juxta mensuram donorum et vocationis suae modum, ut omnes alii homines perducantur ad veritatem, ad Fidem Christianam et orthodoxam, immo et internam si fieri potest, precibus, monitis, et ut *veniant ad agnitionem veritatis*, 1 Tim. ii. 4.

Maxime cuique curandum de iis qui ipsius curæ concrediti sunt in domo, in Ecclesia, in Republica, ut parentes, domini, praeceptores, pastores; inque his principes et magistratus, ad quos cura Religionis non minus pertinet, quam pacis civilis.

Quaeritur de mediis idoneis perducendi ad Fidem, quaenam illa sint, et num in his Coactio.

Opinio prima. Extrema: ultra exhortationes, monita, et argumenta, nihil attentandum.

secunda. Extrema: posse compelli ut audiant Verbum, Fidem Christi suscipiant, et baptizentur. dicitur esse Scoti, Biel, Alph. a Castro.

tertia. Media: non posse* compelli ad Fidem, sed posse compelli ad media Fidei, scilicet auditionem Fidei.

quarta. Communis Thomistarum: posse compelli Haereticum et Apostatam, sed non esse compellendum Judaeum, Turcam, et Paganum.

* 'posse.' In the C.C.C. MS. 'debere.'

Resp. per Conclusiones quasdam.

Conclusio prima. Infideles non subditos non licet compellere. Verum est de cujuscunque generis Infidelibus; et hactenus prima Opinio tenet, non esse aliquid ultra monita et argumenta, Logice et Rhetorice, tentandum.

Probatur 1° ex 1 Cor. v. 12.

2°. probatur Ratione. Quia par in parem non habet auctoritatem, nec Praelatus in subditos.

3°. Nec est gladius instrumentum idoneum propagandi Evangelii.

Coroll. Ergo non licet Christianis Turcam invadere, aut Protestantibus bellum inferre Principi Pontificio, * ob solam causam Religionis.

Conclusio secunda. Possunt, et pro data occasione debent, Magistratus Christiani Infideles subditos ad Fidem Christi amplectendam, propositis praemiis et immunitatibus invitare.

Conclusio tertia. Possunt subditos † suos Infideles Religionis causa arcere a publicis muneribus gerendis, et ab omni administratione politica. Judaeis interdictae administrationes: lib. x. Cod. de Judaeis. Lib. I. Tit. ix. Lex. 19. Ratio est quia possunt Principes administrationes publicas‡ pro suo arbitrio quibuscunque committere; et posset Fidei nocere si Infideles rerum potirentur.

Conclusio quarta. Possunt eos mulctis pecuniariis aliisque poenis prohibere publico exercitio falsae Religionis. Constantinus jussit claudi Paganorum Templa.

Conclusio quinta. Possunt Legibus et constitutis poenis quoscunque compellere, ne obsistant Fidei Christianae, vel eam impediant, quod fieri potest tribus modis:

1. Blasphemiis: contemptim aut male loquendo de Christo, Verbo, Ecclesia, Cultu.
2. Persuasionibus: seducendo Christianos ad

* So in the C.C.C. MS. In the Qu. Coll. MS. 'Romano Pontificio.'

† 'subditos.' In Qu. Coll. MS. 'subditos vel non subditos.'

‡ 'administrationes publicas.' Omitted in the Qu. Coll. MS.

Infidelitatem, aut Orthodoxos ad Heterodoxiam.

3. Persecutionibus: ciendo turbas, seditiones, publicam pacem perturbando.

Petiliano clamanti, 'Absit, absit a nostra conscientia ut ad nostram Fidem aliquem compellamus,' respondet Augustinus, ii. contra Lit. Petil. 183. 'Si quae adversus vos Leges constitutae sunt, non eis bene facere cogimini, sed male facere prohibemini.'

Rat. Quia haec omnia sunt in ordine ad pacem publicam.

ORATIO

IN DOMO CONVOCATIONIS HABITA

A ROBERTO SANDERSON, COLL. LINCOLN. SOCIO, QUUM MUNUS PROCURATORIUM DEPONERET.

From MS. F. D. Vol. xii. in the Library of Corpus Christi College.

Illuxisse tandem aliquando diem Muneri huic nostro supremum, tam ferimus non dolenter, ut exsultemus magis; et quidem serio, publicis subducendi oneribus, nobisque denuo ipsis, a quibus jamdiu quasi exsulavimus, restituendi. Scilicet indignamur, annum et voto et solito lentius incedere; et esse coepimus nescio quo pacto facti repente aequiores Calendario Gregoriano, non commissuro, si agi pro illius arbitrio licuisset anni rationem, ut tempus nostri Consulatus in decimum usque tertium mensem excurreret, et novos interea Candidatos speratis fascibus tamdiu arceret. Quae tamen nolim a nobis dicta putetis, quasi aut beneficii vestri parum essemus pro dignitate aequi aestimatores, aut Muneris nostri vel taederet gerendi vel gesti puderet; sed quod in hoc aprico, ubi fervent negotia, satis jamdiu versatis, jucundissimum videtur latere porro, et in reconditiori umbra optatum frigus captare. Vestrum itaque, quorum hactenus expertus amorem et benevolentiam, nunc candorem etiam et humanitatem obtestor, Academici, dum, quod et vos exspectare, et loci temporisque ac consuetudinis ratio flagitare videtur, coner expedire paucis, Procuratorium hoc Munus qua felicitate initio nacti sumus, qua sinceritate exinde gessimus, qua securitate nunc tandem reponimus.

Quod ad me attinet, Dignitatem hanc petii quidem, quod nostis, non una vice. Etenim ante quatuor annos, quum visa est spes aliqua elucere, fieri posse ut Collegium nostrum, quod singulari infortunio totis sexaginta annis, e suis nullum vidisset, Procuratorem tandem videret, non tam ductu propriae ambitionis, quam aliorum impulsu, ad petendum protrudebar magis quam prodii. Ambivi tamen pro more plateas, emendicavi Collegiatim et Aulatim suffragia, pertentavi sedulo Magistrorum animos: pronos plurimorum ibi tunc affectus sensi, qui abunde satis superque fecissent ad voti mei et victoriae complementum, si non vaferrimae nonnullorum artes, ei quem mihi Collegam destinaveram animos surripuissent, atque effecissent eadem, ut mihi aut cedendum necessario foret, aut ausu irrito uni contra duos obnitendum. Cessi, resedi. Indolui quidem Collegii nostri vicem, tam indigne toties habiti; sed repulsam meam tuli satis aeque; sicque induxi animum, non esse mihi in posterum de negotio Procuratorio vel quidem cogitandum.

Ast videte, quæso, mentis humanae lubricum, et ad ea quae deliberato consilio proponimus mortales quam simus constantes parum. Animum meum, quem voti quadam pertinacia obfirmatum putaram obduruisse satis adversus omnem, praesertim in hoc genere, ambitionem, objecta nova opportunitas, et laetior oblata spes invasit, expugnavit, pervicit. Protenus itaque sumo mihi novos spiritus, rem destinato aggredior, spem premo; et quamvis praeviderem arduum futurum certamen et luctam ancipitem, vestro tamen amore fretus, adjutus gratia, ut non pateremini me vel potentibus literarum machinis excuti, vel insperata quorundam defectione prodi, vel aemulorum Collegiorum domesticis copiis obrui, vel denique sinistris eorum molitionibus, qui hujusmodi negotiorum artifices audire gestiunt, subrui: uti tamen priorem repulsam, ita praesentem victoriam modeste habui. Etenim ne aut ego aut frater meus effusi in triumphum laetitiae nimium indulgeremus, id quoque vos effecistis, qui vestram ita voluistis ex aequo inter nos benevolentiam dispensare, ut et neutri victoria cederet et cederet tamen utrique semiplena. Utcunque ergo in petitione aemuli, junctis tamen animis pariter soliciti, quî nos singulari vestro aut amore dignos, aut beneficio pares aliqua ex parte ostenderemus; sic apud nos uterque constituimus, omnia nobis potius ardua perpetienda, degustandas, devorandas omnes mo-

lestias, quam non ita gerendum hoc munus, quod vestro gerimus munere, ut in omnibus nostris factis consiliisque vestrum de nobis factum consiliumque, quoad fieri posset, si non laudaretur, non improbaretur saltem, saltem non damnaretur.

Et ego sane hic, si liberet, qui fere solet esse mos hujus diei, anni nostri *πανήγυριν* instituere, plurima congerere possem, splendida quidem illa et magnifica, quibusque nescio an quis superiorum annorum paria ostendere valuerit, valebit posterorum. Doctorum et Magistrorum in Comitiis proventum non admodum infelicem; Quadragesimalem vero Baccalaureorum messem praeter exemplum multo uberrimam; duos e nostris Reverendissimos Praesules, Sarisburiensem alterum magno splendore deductum ex Academia, alterum Sedi Bathonio-Wellensi pro summis suis meritis designatum sacratumque, qui nunc bono publico sedet ad clavum Academici moderaminis; nobilissimum Carolum Principem Academiam suavissima sua praesentia honestantem—humile nimium hoc—beantem, Collegiaque et Scholas et Bibliothecas magna cum voluptate perlustrantem; Serenissimam Majestatem Regiam salutares Reipublicae Literariae leges prudenti e pectore haustas, pientissimo affectu atque ubere facundia nobis dictantem; Honoratissimum Vice Comitem Brackleiensem, exemplo singulari summo Academico honori superstitem, Illustrissimum Pembrochium ad id munus evectum conspirantissimis votis et liberrima electione; illius auspiciis Regii in Sacra Theologia Professoris undequaque ornatissimi honorario praemio peramplam accessionem jam factam, designatam etiam eruditis in Jure Civili et Medicina Professoribus nonnullam*: alia permulta, quae singula exsequenti quis desperet deesse posse quod fuse dicat? Caeterum qui non eventus rerum, sed consilia aestimanda censemus, atque illa

* The Rectory of Ewelme and a Stall at Ch. Ch. had been attached to the Regius Professorship of Divinity by James I., August 26, 1606. The Mastership of the Hospital at Ewelme and the Lay Prebend of Shipton in the Church of Sarum were given, by the same Sovereign in 1617, to the Regius Professorships of Medicine and Law respectively. The two latter instances of the Royal Munificence are curiously noticed by Prideaux in the course of a Lecture delivered July 11, 1618, being the third of his Viginti duæ Lectiones, p. 37. Nec conqueror denique de Praebenda aut Xenodochio, vestrum importunitate, nuper a nobis erepto. Minutiora siquidem sunt ista, et vestris in Theologiam obsequiis merito condonanda. Medico siquidem debemus Lucae Evangelium et Apostolorum Acta. Et quis ignorat Calvinum, Junium, et alios Jurisconsultos celeberrimis nobis suppetias tulisse? &c.

nobis vere cessura judicamus in laudem aut vituperium, quae Consules ipsi recte fecimus aut secus, non quae nobis Consulibus alii, alia quae jam indicavi, quantumvis et numero plurima sint et reipsa amplissima, non tamen ostentamus, non gloriamur, non trahimus in rem nostram aut laudem: ipsi quid praestitimus, id nostra interest magis.

Procuratores vestra gratia constituti, protenus ad publicas curas convertimur et illam gubernandi molem. Tum vero primum didicimus quanto facilius sit quae ab aliis videri possunt minus recte facta notare, incusare, damnare, quam non committere quod alii vicissim notent. Nimirum et bellum dulce est inexpertis, et morosam domare conjugem, quod nostrati proverbio dicitur, praeter habentem omnes norunt. Rempublicam Platonis privati somniamus, et nescio quid grande nos facturos arbitramur, si penes nos esset rerum summa. Ast hic quum sumus, aliter sentimus; gubernaculo admoti praeclare rem gerimus, si id nostra cura efficiat, ne prorsus abeat in faeces Romuli. Ut enim taceam servorum pessimam fidem, qua fit ut ex iis quae gravius sunt castiganda, paucissima ad nostram notitiam perveniant; delinquentium stratagemata quibus nos frequentius eludunt et Legum ictus mira solertia declinant, amicorum intercessiones, laturorum non bene, nisi ipsorum petitioni minora praesertim delicta, immo et majora nonnunquam, condonentur, alia plurima quae promptius experiare quam eloquare, duo illa duntaxat cogitate, quantum nobis negotii facesserint, quantum creaverint molestiae, cum imminuta nonnihil hujus loci Auctoritas, tum praesertim collapsa jam diu—heu, nimium collapsa diu—res communis. Etenim postquam ii, quorum et gradus et aetas alios mores postulant, in nodum coalescunt cum ultima plebis faece, peritisque scelerum artificibus pro nihilo est, otio, crapula, luxu diffluere ipsos, nisi et virus suum influant in teneram aetatem, studiosaeque juventuti scabiem suam affricent; et qua juvenum licentia, qua oscitantia praefectorum, qua magistratuum indulgentia, vitia non castigata sensim abeunt in mores, quis miretur veteris disciplinae formam ita dilapsam penitus ut communibus lacertis non videatur posse relevari, indigere magis vindice aliquo et sospitatore Hercule ad affligendam illam succrescentium subinde vitiorum Hydram. Huic pesti, cui depellendae universos quorum interest socias dexteras et operas conjunxisse oporteret, viderint nonnulli, debacchentur

licet ad ravim usque in tempora et mores solutos, et conquerantur nos nihil agere, et ad munera nostra segnes esse; viderint tamen si non ipsi interea oblique faveant, dum incisum eunt nervos Auctoritatis nostrae, et quidem satagunt ut passim vilescat, quam majores nostri pro sua prudentia voluerunt esse amplissimam et sanctissimam, Magistrorum dignitas et existimatio, unaque corruat quae cum ipsa conjuncta est arctissimo nexu Procuratoria potestas. Inspicite veteris Academiae formam, Leges et Sanctiones expendite, Fastos et Annales consulite, omnia ad praesentem rerum faciem et conditionem accommodate, et dicite demum bona fide, si vobis videamur antiquae Majestatis vel levem umbram retinere. Nimirum sic est: mores et viri pari semper passu incedunt; neque scitum est unquam, vel auctoritatem Magistratuum vel severitatem Morum pessum ire alterutram sine altera. Cui utrique malo remedium una res praestare potest, vel nulla potest. Ea vero est, antiqui mores ut postliminio revocentur et vetus disciplina; ut mature succidantur quae succrescunt indies vitia in teneris annis, ne simul adolescant cum aetate, ne molli ignoscentia pertinacia juvenum induretur, enerventur animi prava remissione, stulta clementia inflentur spiritus. Quod qui effectum dare velit, is necesse est totum se habeat ad perpendiculum, non se patiatur ullis quati affectuum machinis, non impotentia quenquam aut puniat aut absolvat, obeat intrepide et strenue quae muneris sunt sui.

Quae nos omnia quam conati sumus feliciter, vestro judicio permittimus; ast unis conscientiis nostris, quam sincere. Carcere quidem paucissimos donavimus. Postquam enim coeperint esse carceres audaciae, ebrietatis, reliquorum vitiorum officinae magis quam poenae, quaeque nocentes nihilo facilius capiant quam faciant, semper mihi displicuisse fateor id genus supplicii. Adhibuimus tamen nonnunquam, etsi rarius, ubi aut insolentia facti, aut spreta auctoritas nostra, aut justus metus ne, quod fieri solitum, suspecti elaberentur prius quam de crimine certius aliquid cognosceremus, id postulare videbatur. Neque vero proprio lucello invigilavimus, quod solet esse dedecus et infamia hujus loci, sed bono publico; et rem communem procuravimus magis quam nostram. Exegimus quidem mulctam pecuniariam; sed et parcissime, et a paucissimis, iisque ut plurimum in jus vocatis, ut latae pro tribunali sententiae et sensus firmius haereret, et metus ad plures perveniret, quos vitia cavere

maluimus quam redimere. Testes esse possunt plurimi quos reos habuimus aut pacis perturbatae, aut violati alias Juris Academici, quam parum attenti fuimus rei faciendae aut conradendis pecuniis. Quid ergo? Quia est et carceri parsum et crumenae, eane propter nihil a nobis gestum est? de reis nullum sumptum supplicium? sic indultum universis, vel saltem plurimis, ut ex impunitate sumerent sibi peccandi licentiam? Nihil minus. Saevitum colaphis in plurimos, non paucos etiam virgis, pro gravitate delicti et annorum ratione. Quod genus supplicii nobis visum est pecuniaria mulcta tum justius multo, tum etiam salutarius. Salutarius, quod adolescentium ferociam magis retundat, qui ubi primum a ludis literariis repserint in Academias, momento turbinis grandescunt in viros scilicet, et ante pilos extra virgarum ictum se positos autumant. Justius, quod hac ratione cudatur faba in quos oporteat, nec cogantur insontes sontium parentes aut amici suo damno luere peccata non sua. Glorientur alii palam per me licet sine rivali, vel etiam clam sibi plaudant domi, quod grandem pecuniae segetem ex aliorum vitiorum semente collegerint. Id mihi potissimum laudi duxerim, quod virgas et pugnos frequentius et liberius quam multis ante annis factum meminimus distribuerim. Etenim, nisi egregie me mea fallit conjectura, exinde primum coepere mores ruere in pejus, quo coepta exsulare ex publicis atriis atque ex privatis aedibus Censorum virga, omnisque poenarum ratio in praedam versa. Atqui non fuerunt, inquietis, omnes delinquentes ii, quos virgis caedi par erat, vel etiam colaphis castigari: in reliquos quid tandem est animadversum? Utinam id quidem verum non esset quod dicitis, et pueri duntaxat aut ephebi nobis facesserent molestiam. Sed interim nec grandioribus istis fuit impune. Nonnullos trahimus in jus, vel etiam pecuniis mulctamus; sed quorum noxa aut gravior fuit aut iterata. In minoribus delictis satis habuimus nocentes coram sistere; ubi spes facta redeundi in meliorem frugem, hortari leniter se gerant in posterum sobrie, modeste, et ut decet Academicos; aliquando fulminare et tonare, interminare granditer carcerem, tribunal, infamiam, mulctam; denique monere serio, caveant posthac sibi, non sic laturos impune, si denuo peccent. Hinc illud consequuti sumus, ut peccatum deinceps fuerit fortassis rarius, certe cautius. Ne vero putarent ii quibus ista interminati sumus, vel etiam nunc putent,

bruta haec esse verborum fulmina, omnemque illum minarum terrorem mox cum officio nostro intermoriturum simul, illud insuper multoties adjeci, quod et nunc extremum agens spiritum sancte et aperte spondeo, persecuturum me maleficos etiam ubi exspiravero; atque etiam ubi judex esse desiero, accusatorem futurum, et quos a me praemonitos iterum posthac delinquere quoquo modo rescivero, eorum nomina et mores ad Magistratus, qui pro tempore fuerint, fideliter delaturum.

Video me non satis festinare. Curro. Dum vigilamus, sudamus, algemus, scrutamur, rimamur, minamur, castigamus, alia facimus, id agimus ubique mores ut corrigantur, vitia coerceantur, artes floreant, honori Academiae consulatur, saluti publicae prospiciatur, studium denique nostrum tum bonis omnibus, si fieri posset, tum interno praesertim judici adprobetur. Quod dum conamur, quum soleat haec fortuna obtrectatores facile invenire, non fuit sperandum tutos nos esse posse a felle et linguis eorum, qui conscii essent aut sibi non bene, aut non satis actionum nostrarum. Quod si illud dicunt, nos hac in re errasse, in illa fluctuasse, vacillasse in tertia; durius hoc paullo, illud factum remissius; alias satis pro imperio superque, isthic vero pusille nimis et languide, id genus reliqua, sciant multo se minus objecturos quam facile nos brevi hoc verbo et largimur simul et diluimus, Homines sumus. Nequeunt homines cavere quin et peccent non pauca, multo plura Magistratus: nos et homines et Magistratus: quid rei novae est, si aureae mediocritatis τὸ ἀκριβές, et quasi meditullium, aut non attigisse alicubi aut alibi superasse videamur? Praesertim quum duobus istis, improbitati affectuum humanorum, et miris modis implexae caligini, tertium illud accesserit impedimentum, inscitia quaedam et ignoratio Juris nostri. Qui si omnia nostra dicta facta que limis oculis intuiti, vel rectissimis nostris consiliis calumniam affingent, dicant illi porro dicta sua de nobis; nobis vero licet et usque licebit, innocentiam tueri, invidiam contemnere. Oblique in nos aliquoties dicta audivimus; etsi in promptu esset quod reponeremus, nihil tamen retorsimus; responsione indigna aut bile nostra, risu duntaxat et silentio refutavimus: ne sint nescii istud genus hominum malignorum, suspendi nasis, lacerari dicteriis, linguis proscindi, quam flocci, quam nihili nos multo etiam minoris facere. Quid enim possimus, quid non possimus, dum experiendo addiscimus, annus abit; neque prius

sentimus Procuratores qui viri simus, quam sentiamus nos propediem futuros nullos. Hanc officii nostri vere carnificinam peperit nobis Statutorum qua moles, qua confusio, ut quibus nec ordo est, nec numerus. Qua utraque de re conquesti sunt multis jam annis longa series antecessorum nostrorum; sed nobis demum consulibus coepta est serio adhiberi medicina; verubus et asteriscis jugulari Statuta non necessaria, salutaria in ordinem cogi, redigique in suas quaeque classes. Jamque fervet opus, quod, auspicato incoeptum, magna spes est summo cum fructu bonoque omnium ad felicem tandem exitum brevi perductum iri. Interea Libros hosce, etsi illis quas dixi mole et confusione laborantes, ultima tamen antiquitate et sanctissima Legum auctoritate venerandos, matri Academiae, a qua publica fide accepimus, bona fide redhibemus; unaque, altera illa officii nostri insignia, conscias has Claves Instrumentorum et Chartarum, quibus debetis derivatam ad vos illustrem Regum ac Heroum munificentiam, atque illa vestra tam amplissima Privilegia. Sicque peracta scena nostra, personam hanc, quam laeti olim induimus, tam nunc alacres deponimus, atque theatro nos aeternum subducimus, conscientia contenti pro laude, venia pro mercede.

The remainder of Bishop Sanderson's Will after the portion given by Walton. See above, pp. 342—345.

[Extracted from the Registry of the Prerogative Court of Canterbury.] *

III. Trusts.

NEXT, after the charges of burial and the Probate of this Testament defrayed, my Will is, that my debts, which I thank God are neither great nor many, be well and truly paid. Now, lest any person under the colour of monies heretofore committed to my trust, should create to my Executrix any unjust trouble or molestation, I do hereby declare, as in the presence of Almighty God, to whom I must shortly render an account,

First, whereas I was the surviving Executor of the last Will and Testament of Mr. Henry Nelson, of Hougham, in the County of Lincoln, Clerk, only in trust for the payment of legacies and dividing the remainder of the goods among the five children of him the said Henry Nelson, that I have faithfully performed that trust by paying to all persons therein concerned the several portions due unto them of all such goods and monies as came to my hands, as by the accounts in a thin folio paper-book of accounts made for that purpose, and some loose papers belonging to the same, may appear: although that I believe some things were lost which I could not account for, by reason of the untimely death of my Co-Executor, my brother-in-law, Mr. Benjamin Nelson; and sundry more by the unhappy troublous times which presently after ensued; which, if the times had been peaceable, might have proved good debts.

Secondly, whereas one hundred pounds of the goods of Jane Lunde, of Botheby Paynell, in the County of Lincoln, a fatherless and motherless orphan, were committed to my trust as her Guardian, I do declare that about two years since I passed over that trust to my son, Doctor Thomas Sanderson, of Grantham, who hath lately acknowledged the trust before sundry witnesses, and promised to be responsible for the same.

Thirdly, whereas upon accounts made about the years one thousand six hundred and fifty-two, or sixteen fifty-three, there remained in my hands (of the monies received for the remainder of a lease of certain houses and lands in Grantham and Gunwardby, sold for the behoof and benefit of the children of my poor sister, Mary Wilcocks, deceased) the sum of threescore pounds, to be equally divided among the four surviving children of her, the said Mary Wilcocks, viz. Henry, Katerine, Miliscent,

* The original Will has this heading, in Sanderson's own handwriting:
'The last Will and Testament of Robt Sanderson, Bishop of Lincoln, written with his own hand: finished and acknowledged the sixth day of January, MDCLXII.'

and Jane, that is to say, to each of them fifteen pounds apiece, which sum, in regard all or most of the said children were then minors, I always intended to make up twenty pounds apiece, by adding to each of their portions five pounds, I do hereby declare, that I have paid to the said Katerine Wilcocks in full of her portion, one and twenty pounds in money, and have her acquittance for the receipt thereof. And that I have laid out for the said Henry Wilcocks, besides sundry charges, before his placing in London, for twice binding him apprentice, apparel, and other necessaries above fifty pounds. As also for the aforesaid Jane Wilcocks, near thirty pounds, so that of all the monies committed to my trust, there is none remaining in my hands due to any person whatsoever, save only twenty pounds to the aforesaid Miliscent Wilcocks, whereof, although she have received four pounds formerly, that is to say, thirty shillings whilst she lived in Derbyshire, and fifty shillings upon several occasions in London, yet nevertheless, my meaning is to allow her the entire sum of twenty pounds, as in full of her portion, without any defalcation.

IV. Debts.

Insomuch as upon the whole matter all my debts (besides arrears of Servants' wages, Apothecary's bills, and such things as were taken up for my use in the time of my weakness, if any such be) are but these three following only. First, to the aforesaid Miliscent Wilcocks, twenty pounds. Secondly, my tenths for the Bishopric of Lincoln, due to the King upon the five and twentieth day of December, one thousand six hundred and sixty-two, now lately past. Thirdly, to one Mr. Gregory, of London, the remainder of a debt of my son Henry, for the payment whereof I engaged myself by my promise in my letter to Mr. Corney, who standeth jointly bound with my son for the same. The sum is fifty pounds, with interest for six months, which I desire may be punctually paid at the time, and in the place, in the condition of the bond specified.

V. Public Uses.

All the premises discharged, the remainder of all the goods and chattels which my gracious God hath, in His great goodness, committed to my stewardship, I dispose of in manner and form following. First, whereas the two Vicars of Grantham, Linc. are sworn to reside upon their Vicarages, and yet neither of them hath in the said Town or Parish any mansion-house, or habitation belonging to his or their said respective Vicarages, so as the Vicars from time to time have been forced to hire houses or lodgings where they could get them, to their great trouble and charge, my Will is, that my Executrix shall lay out one hundred pounds towards the purchasing of one mansion-house, (if the same shall be deemed or can be contrived to be competently sufficient for both their families,) or else two several habitations, for either of them one: to be paid to the Alderman of Grantham, and two of the most sufficient Comburgesses there, so soon as they can conveniently hear of any such mansion or mansions to be bought and purchased, to the use aforesaid and no other; and that the said mansion house or houses be settled upon the said Vicars and their successors for ever, by the best way of assurance which their Counsel learned in the Law shall devise, provided that the said Vicars and their

successors for ever, after they shall be legally seized of the said mansion or mansions, shall pay unto the successive Bishops of Lincoln the sum of one mark, (that is to say, six shillings, eight pence, apiece) yearly, by the name of a pension, to be paid in such manner and form as other pensions have been used to be paid to the Bishops of Lincoln; hoping and desiring that the Gentlemen inhabitants of the said Town of Grantham, and the vicinage, will contribute their charity (in case the said sum of one hundred shall not be found sufficient) for the completing of so good and necessary a work. Otherwise my Will is, that the whole hundred pounds shall be for the providing of one mansion-house only, viz. for the Vicar of the South Prebend; and then he and his successors to pay the yearly pension of ten shillings, in manner and form as aforesaid.

Item, I bequeath towards the repairing of the Cathedral Church of St. Paul, London, forty pounds, to be paid by my Executrix to such person or persons as shall have authority to receive the same within three months after the work shall be begun. Item, to the Cathedral Church of Lincoln, five pounds, viz. forty shillings to the fabric of the said Church, and three pounds to those that serve in the Quire. Item, to the poor of Buckden, five pounds, to be distributed by my Executrix, with the advice of the Curate and Church Wardens, within fourteen days of my burial. Item, to the poor of Botheby Paynell, Linc. five pounds, to be paid into the hands of the Church Wardens there, that it may be distributed at the discretion of the Lord of the Manor, the Parson, and the Church Wardens for the time being, for five years next after my decease. The one half at Midsummer, and the other half against Christmas.

VI. Particular Friends.

Item, to the Relict of Mr. Nic. Sanderson, late Vicar of Farrendon, I give five pounds, to be paid within three months after my decease. Item, I will that my Executrix shall pay to Henry Wilcocks ten pounds, within three months after he shall have served his apprenticeship, if he shall continue therein to the end of his term, otherwise he to have but ten shillings. Item, I give to Lincoln College, in Oxon, for the public use of the College, twenty pounds. Item, I give to my successor, the next Bishop of Lincoln, all the bricks (which are divers thousands) and lime that are in the house and yard at Buckden.* Item, I bequeath to each of the persons next here following, as a testimony of my love and relation to them, one twenty shillings piece of gold, viz., to the Right Reverend Father in God, Gilbert, Lord Bishop of London, and to Sir Geoffrey Palmer, Baronet, his Majesty's Attorney General, as (next to my own very near and immediate relations) the most real and constant friends I ever enjoyed in this world: to either of them, as a poor testimony of my thankfulness, which I hope they will so accept, twenty shillings. Item, to my reverend brethren and loving friends,

* The bricks and lime used were so good and the builder's work so well done, that when it was proposed to remove the walls of Buckden, on its ceasing to be the residence of the Bishop of Lincoln, the design was abandoned as being practicable only by such battering as would have rendered the materials valueless.

George, Bishop of Winton, and Humphrey, Bishop of Sarum, twenty shillings apiece. Item, to my brother, Mr. Henry Nelson, of Hougham, Linc. twenty shillings. Item, to my sister, Mrs. Jane Nevile, of Faldingwort, Linc. twenty shillings. Item, to my sister, Mrs. Grace Nelson, at Harborough, Leic. twenty shillings. Item, to my nephew, Edward Gill, of Carr House, Ebor. Armiger, twenty shillings. Item, to Mrs. Mary Sanderson, of Serleby, Notts. widow, twenty shillings. Item, to my niece, Elizabeth, wife of Robert Eyre, of Reiton, Notts. twenty shillings. Item, to my niece, Ann, wife of Mr. James Lane, of Retford, Notts. twenty shillings. Item, to my nephew, Robert Mellish, of Ragnall, Notts. Armiger, twenty shillings. Item, to Mr. Reason Mellish, his eldest son, Laughton, Ebor. twenty shillings. Item, to Mr. Robert Mellish, his younger son, of Lincoln, twenty shillings. Item, to Elizabeth, wife of my son, Doctor Thomas Sanderson, twenty shillings. Item, to Mary, wife of my son, Robert Sanderson, twenty shillings. } lib. xvi.

VII. Family.

Furthermore, whereas by reason of my weak condition of body, I have not had any settled household, nor had any means or opportunity to reward those that came lately to my service, my desire is that so many of the servants as receive wages would continue their service upon the same terms as formerly, until their mistress' removal hence, if she also shall desire the same; and my mind is, that so many as shall so do shall have at parting twenty shillings a piece, over and above their wages: otherwise to have but five shillings. Also, I give to Mr. Oliver Hales, for his wages, from his first coming to serve me (taking the charge of the Stewardship upon him as hitherto he hath done) until such removal as aforesaid, after the rate of fifty shillings a month. Item, I give to my household Chaplain, Mr. Pullen, from the time of my decease till such removal, after the same rate, with one gown and one cassock, such as he shall make choice of, he continuing to officiate in the family as before. Item, I give to Mr. Giles Waring, Vicar of Buckden, another of my gowns, at his choice. Item, I give to Jane Wilcocks, for the pains taken with me in my weakness, over and besides her wages, five and twenty pounds, to be paid within one year after my decease; and to my niece, Elizabeth Nevile, ten pounds, in like manner; and to Edward Foxley, twenty shillings; and to Peter, my son Henry's man, ten shillings.

VIII. Grandchildren.

Item, I bequeath to my grandchildren as followeth, viz:

Imprimis to Elizabeth, daughter of my son, Thomas Saunderson, ten pounds.

Item, to Pigott and Anne, children of my son Robert, twenty pounds: that is to say, to either of them ten pounds.

Item, to Robert Gery, son of Doctor Gery, of Braunston, ten pounds; and to his other three children, by my daughter Mary, deceased, viz. Anne, Thomas, and William, fifteen pounds: that is to say, to each of them five pounds apiece.

And my Will is, that my Executrix pay the said several sums as soon as conveniently she can into the hands of their several respective parents; and that a note, under their hands, attested with two witnesses, shall be a sufficient discharge to my Executrix for the payment of the same.

Item, I give to my granddaughter, Ann Holder, now the wife of William Carrington, Clerk, besides what I have formerly given her in my life time, the sum of threescore pounds, as in full of her portion, to be paid within six months after my decease; and I also give her ten pounds more, upon condition that she therewith satisfy a small debt, for the payment whereof Matthew Battel, of Claxby, was engaged; and likewise another debt of about seven pounds, due to Seywell, wife of Seywell, of Welby, near Grantham, as in the right of her former husband.

I do also bequeath to Katerine Holder, her sister, another poor fatherless and motherless orphan, threescore pounds, to be paid when she cometh to the full age of one and twenty years, or upon the day of her marriage (or within one month after), whether shall happen first, upon condition that she continue in the faith and communion of the Church of England all that while: otherwise to have but five pounds.

IX. Debts signed.

As concerning the debts owing me from several persons, I will that they be disposed of in manner and form following. First, the annuity of one hundred pounds for five years to come, payable by Colonel Anthony Eyre, as part of his fine for the lease of the impropriate Rectory of Tetney, I give to my beloved wife Anne, having not been able, by reason of the late troubles and other occasions, to make any other settled provision for her by land, lease, or annuity, in my life time.

Next, whereas I hear a decree hath lately passed against Sir William Wheeler, Knight, for the payment of the arrears of a yearly rent of five and twenty pounds to the University of Oxford, charged upon a house of his in Channel Row, in Westminster, for sundry years last past, as an addition to the stipend for the Professor of Divinity in the said University, most or all of which I conceive to be due to me whilst I continued Professor, until the time that I resigned my right thereunto, viz., the eighth day of May, one thousand six hundred sixty one, my will is that of whatsoever sum the University shall allow me upon that account, (wherein I doubt not but that they will proceed according as shall be thought agreeable to justice and equity), a full fourth part thereof (be it more or less) shall be to the Dean and Canons of Christ Church, in the said University, towards the finishing of their late building*, and the other three parts I give to my son, Henry Sanderson, of the Inner Temple, to his own proper use.

Item, whereas there are sundry debts due to me from several persons in and about Grantham, and Botheby, and elsewhere, some with specialty and some without, a particular whereof, as things then stood, I left with my son Thomas, Anno Domini one thousand six hundred and sixty, some quite desperate, and some owing by my poor neighbours which I will not require, some perhaps paid, either in part or in whole, since that time; now my Will is, that a debt of fifty shillings or thereabouts owing by Robert Sanderson of Welby, Tailor, shall be paid to the poor widow, his mother.

* The north side of the great Quadrangle.

And that a debt of twenty pounds owing by my sister, Mrs. Grace Nelson, now living at Harborough, be by her distributed amongst her four younger children, Gilbert, Samuel, Ralph, and Christian, in such proportions as, considering their occasions and dutiful carriage to her, she in her discretion shall think fit; yet so as none of them have less than forty shillings.

Item, I do forgive all debts owing by any of the persons here following; viz. by Gricks, sometimes of Ropsley, Bryan Godly, and Robert Nidd of Grantham, butchers. As also whatsoever is owing by Henry Aldred, Edward Thompson, William Cooke, William Buttry of Botheby, Richard Buttry, late of Bitsfield, and William Ellesworth, late of Botheby, deceased.

X. My Son Thomas.

All the rest of the debts owing by any of the persons now hereafter mentioned, I give to my son Doctor Thomas Sanderson of Grantham, viz. by James Peirson and by Samuel Rodes of Grantham, and by one Howlin of Orby or elsewhere, in the Parish of Haydor, which are all little better than desperate, yet possibly, by calling on and patience, something may be gotten, for I will not any of them be sued; by my brother, Mr. Henry Nelson, a debt of fifty pounds lately lent him, the one half whereof I freely give to my said brother Henry; and the other half, my Will is that my said son shall receive by such portions of the same and at such times as he shall find himself able to pay it; and that if he shall die before the same be paid, his Executors &c. shall not be sued for the same, or any part thereof.

Also I give to my said son Thomas, owing by Mr. Armstrong of South Luffenham, twenty pounds, for which his son promised often to give me better security, which as yet he hath not done; and by Mr. Lawson twenty shillings; and by William Johnston of Swineshead, eight and twenty shillings; and by William Lund of Somersby, three pounds; and of William Beete of Hornby, eight pounds; and of Richard Broughton of Botheby, ten pounds; and of Arthur Broughton his brother, three pounds; and of Paget of Belton, unless some of it be already paid, four pounds; and of Thomas Rastall of Holland, eleven pounds; and of William Selby of Botheby, three pounds, lent to buy a cow; but I will that my son take no more than forty shillings. All these with all other contained in his bills, although not here mentioned, I give to my said son Thomas; but so as that he shall not hastily sue any of them, but such only as shall refuse either to pay the same or to give him security for the payment thereof within such reasonable time as he and they shall agree upon.

I do also further freely give to my said son Thomas, all such moneys as were in his hands upon the last account, about December the first, whether such as he owed to me upon his own account, or such as he had received from others to my use. Also I give him that twenty pounds which he lent my son Gery out of those moneys he had of mine in his hands. Nevertheless it is not my meaning hereby to acquit or discharge him from such moneys as he hath or shall receive upon the

public account of his Registry, as procurations, prestations, pensions, or whatsoever other fees are due to the Bishops of Lincoln out of the Ecclesiastical Courts or Register's Office at Lincoln. But I expect and require that he make a fair and just account of the same to my Executrix, paying to her whatsoever shall appear to be so due.

XI. My Son Robert. And whereas upon a late reckoning made with my son Robert, this last December, there appeared to be a very considerable sum of money due to me from him, I do wholly acquit and discharge him of all demands, as to that account, upon these three conditions: — First, That he take upon him the ordering of my burial and the trouble that concerneth the same, and the Probate of the Will, &c. for the ease of his mother, but at her charge. Secondly, That he discharge all expenses for the provision for the house, and servants' wages, from the day of my burial so long as my Wife and family continue at Buckden. And Thirdly, That he make a perfect account to his mother (to be allowed and examined by any two of his brothers) of all other moneys as are or shall be received by him upon any other reckoning, as fines or arrears of fines, rents and arrears of rents, prestations, pensions, mortuaries, or any thing whatsoever not mentioned in the aforesaid last reckoning; and that he use his best care and diligence to see them duly collected.

XII. My Son Henry. And as for my son Henry, first, I bequeath to him the remainder of the term in a small lease at Muston, * Leic. making it my humble suit to the Right Honourable John Lord Roos that he would be pleased to renew the same to the use of my said son for one and twenty years without taking any fine for the same, which I doubt not but his Lordship will do when he shall have duly considered of such writings as my son Doctor Gery will shew him. Notwithstanding, when such lease is sealed and delivered, I will that my said son Henry present his Lordship with the Bible, in two Volumes, published by Ogilby,† as a poor testimony of my obligations to that noble Family.

Item, I give to my said son Henry all that debt which my cousin, Mr. Charles Howle, Parson of Stock in Essex, oweth me, upon condition that he take the same by such portions and at such times as he shall be able to pay it, and not put the bond in suit. Also, I give him further, all the books in my Study, whether printed or written, that relate to the History of England, or to Heraldry, or Genealogies, foreign or domestic, together with all paper-books, and loose papers of that concernment, (which are very many, and would be highly valued of such as delight in that kind of study,) either for himself to make use of, if his genius will incline him thereto, or else to part with them to some such person as will give a

* Sanderson had for eight years been Rector of Muston. See Vol. ii. 330.

† In folio, printed by Field at Cambridge in 1660, 'illustrated by chorographical Sculptures.' Presentation Copies had special Dedications. See Cotton's Editions of the Bible in English, &c. p. 73, 1852. Ogilby petitioned the Upper House of Convocation for their recommendation of the Work, May 31, 1661. See Gibson's Synodus Anglicana, 207, ed. Cardwell.

very good rate for them; for having used so much care and diligence as I have done to make those collections, I would not have my pains therein too much undervalued.

XIII. Library. As concerning the rest of my books, writings, and papers in my Study, my Will is, first, that such books as are in my custody of other men's be safely delivered to the owners, whereof my son Robert to take the care, to whom I have delivered a note of as many as I can call to mind. And next, that all my books (except the Polyglott Bible which I give to my son Thomas, and so to descend to the heirs male of my body) and paper-books be kept together and sold together, (by the advice of some knowing Stationer, such as Mr. Dod shall think fit for that employment,) a perfect Catalogue of them being first taken, and severally valued. The reason of this my desire is, because I have very many paper-books, wherein some things may be found of good; which are for the most part as indexes and references to my own books, all which will be lost in case the books be sold out by parcels. And my Will is, that he that will give a good price for the Library, shall have all the said paper-books, with all the loose papers appertaining to any of them. And here I do absolutely renounce and disown whatsoever shall be published after my decease in my name, as none of mine; whether Sermons, Cases of Conscience, or other Treatises, or Letters, desiring the books may be suppressed, and the publisher punished according to law. And that for these two reasons: First, because most of those things I wrote, which are now abroad in other men's hands, were written so hastily and sent away, that I had not time to reserve the copies of many of them for myself; and therefore doubtless would require a severe review ere they should be made public; and secondly, because I may have since changed my judgment in sundry things contained in those writings.

XIV. Item, I bequeath to the use of the infant child of Mr. George Nurse, late Register of Lincoln, deceased, one hundred pounds, to be paid by my Executrix, at the end of two years after my decease, into the hands of such person or persons as Mr. Richard Winstanley and one or two other of the nearest kindred of the said* shall think fit to be entrusted therewithal. And a note under the hand of such person or persons so entrusted of their receipt thereof shall be a sufficient discharge to my Executrix for all further demand concerning the same. Yet I give this hundred pounds upon this condition, that my son Robert be not sued or molested for any fees received by him as Secretary to me, upon pretence the same belonged to the said George Nurse, as Register.

As for the rest of my goods and chattels, of what kind soever, not given away or disposed of in the premises, I give them all to my very loving and dearly beloved Wife, with whom I have lived almost three and forty years in perfect amity and with much comfort. And I appoint my own three sons and my son Gery supervisors of the same, in confidence that they will do their utmost endeavours, as their respective opportunities will best permit, to assist her in the execution of this Will, or any other

* Sic in Orig.

business wherein she shall require or need the same, that she may be put to as little trouble and charge as may be, and pass the remainder of her days in rest and quietness. For which I will that they have one hundred pounds amongst them, viz., to my son Thomas and my son Gery ten pounds a piece, and to my sons Robert* and Henry, inasmuch as the greatest part of the business is like to lie upon them, forty pounds apiece.

Ro. Lincoln.

That what is expressed in these eight leaves is my true will and meaning I do declare. Of the often interlining and additions in the margent, being all written with the same hand, there can be no suspicion. And I do declare here under my hand that the cancelling of almost three lines in the second sheet, and of seven lines together in the fourth, and nine more in the margent over against them, and of two half lines in §. v. in the third sheet, and of seven lines and two pieces altogether in the sixth sheet, were all partly done by myself and partly by my appointment.

Ro. Lincoln.

Sealed, published, and acknowledged in the presence of

Josiah Pullen,
Ja. Thornton,
D. Foxley.

* The Following note of 'Bp. Sanderson's Expences,' attested by his son Robert, is preserved in the Tanner MSS. Vol. cxxx. fº. 66.

'An Account relating to the particulars in my Lord Grace of Canterbury's Letter's sent to the several Bishops in his Province, so far as they relate to Dr. Sanderson late Bishop of Lincoln.

In rebuilding and repairing his house at Bugden	1250	0	0
In Benevolence to the King's Majesty	600	0	0
In Augmentation of Vicarages and Curates Stipends £124 per annum, which, at eight years purchase, amounts to	992	0	0
In abatement of Tenants in fines or arrears of rent, either as loyal persons or purchasers	920	0	0
In works of charity during his being Bishop of Lincoln, as to the repair of St. Paul's, purchasing a house for the Vicars of Grantham, and things of like nature.	330	0	0
	£4092	0	0

This I testify,
Jany, 19, 1670. R. Sanderson.'

The Last Will and Testament of the Widow of Bishop Sanderson.

[Extracted from the Registry of the Prerogative Court of Canterbury.]

In the Name of God, Amen. The thirteenth day of September, in the one and twentieth year of the reign of King Charles the Second, and in the year of our Lord one thousand six hundred sixty and nine:—

I, Anne Sanderson, of Grantham, in the county of Lincoln, widow, being weak in body, but of sound memory, praised be God for it, do make this my last Will and Testament in manner and form following. First, I bequeath my soul to Almighty God, stedfastly hoping to be saved, soul and body, by the Merits, Passion, and Resurrection of Jesus Christ. And for my body, I recommend it to the earth, desiring my Executors hereafter named to give it decent Christian burial in the chancel of Bugden, near my late husband. And touching such personal estate as it hath pleased God to bestow upon me, I give and bequeath as hereafter is expressed. But, first, I require my Executors to discharge and pay such legacies as are yet unpaid, given by my late husband in his last Will and Testament, (the administration of whose estate was committed to me with his Will thereunto annexed,) as fast as the remainder of his Estate comes in, at such times and with such limitations as are mentioned in his said Will. Item, I give and bequeath unto my son Henry ten pounds, to be paid in two months after my decease; to my grandchildren, Elizabeth and Eleanor, my son Thomas his children, five pounds apiece; to Pigott, Anne, Elizabeth, Mary, and Robert, my son Robert's children, five pounds apiece; to my granddaughter, Anne Carrington, and her sister Katherine Holder, five pounds apiece, to be paid in twelve months after my decease. To Anne Gery forty pounds, to be paid her in six months after the day of her marriage, or at the age of one and twenty years, which first happens. I likewise give her all my wearing apparel and linen. To Thomas Gery and Robert Gery twenty pounds apiece, to be paid them at the age of twenty-one years. And to William Gery twenty pounds, to be paid in one month after he shall have served his apprenticeship. All the rest and residue of my estate I give to my Executors, my two sons Thomas and Robert, they paying unto my said son Henry, for every hundred pounds, ten pounds a year during his natural life, at four terms in the year by equal portions, viz., Christmas, Lady Day, Midsummer,

and Michaelmas: the first payment to begin upon that quarter-day that falls first above three months next after my decease, the one half by one of them and the other half by the other, or within twenty days after the said quarter-days. And lastly, I revoke and disannul all former Wills by me made, if any be to be found. In witness whereof I have hereunto put my hand and seal the day and year above written.

A. S.

Published and declared to be the last Will and Testament of the above-said Anne Sanderson, in the presence of

Elizabeth Maning,
Anne Nevile.

The entries in the Register book of Boothby Pagnell which relate to Bp. Sanderson's family are as follows, in his own handwriting.

1621. Katerine, the daughter of Robert Sanderson Rector of this Church, and Anne his Wife, Baptised the xxviith of May, A°. praedicto.

1622. Thomas, the sonne of Robert Saunderson Rector of this Church, and Anne his Wife, baptised the second day of February, A°. praedicto. *

1625. Mary, the daughter of Robert Sanderson Rector of this Church, and Anne his Wife, baptised the xxviith day of May, A°. praedicto.

1630. Robert Saunderson, the sonne of Robert Saunderson Rector of this Church, and Anne his Wife, was baptised the xviiith day of November, A°. praedicto. †

1633. Henry Saunderson, the sonne of Robert Saunderson Rector of this Church, and Anne his Wife, was baptised the third day of December, A°. praedicto.

1640. Robert Holder of Claxby and Kattrine Saunderson were maryed the seven and twentieth day of October, 1640.

* Thomas Sanderson had been Fellow of Corpus Christi College, Oxford. 'He applied himself to the faculty of Physic, and became eminent in the practice of it at Grantham, where he died. He never returned to the College, though he lived after the Restoration several years.' Walker, Sufferings of the Clergy, ii. 112. The Episcopal Register book at Lincoln sets forth that Thomas Sanderson, M.D. was made principal Registrar to the Bishop of Lincoln, and Registrar under the Commissaries of Lincoln and Stowe, along with Robert Sanderson, LL.B. and John Proctor, Notary Public, Jany. 10. 1663.

There is an Epitaph on a married daughter of his, a granddaughter of Bp. Sanderson, in Hearne's MS. Diary, xlvi. 103.

† Apprenticed at the Nag's Head in Paternoster Row, Vol. v. 36. The name of Robert Sanderson appears repeatedly in the Episcopal Register as present and attesting, in the capacity of a Notary Public, at Institutions, &c.

He must, at some period of his apprenticeship, have occasioned his father much anxiety. In N°. 86 of the Letters in the Harleian MS. Hammond says to Sheldon, 'I am heartily sorry for what you write of Dr. Sanderson ... when he hath rescued his second son he must not permit this strange youngster to undo him any farther, and then I hope this will be supportable.' The Letter is dated Feb. 16. and may perhaps be assigned to the year 1654.

1649. William Geery, of Braunston Leir, Clerke, and Mary Saunderson were maryed the sixteenth day of October, 1649.

After the 29th of June, 1654, there is a memorandum in another handwriting, that Edward Allanson of Boothby was elected, examined, and sworne the Parish Register of Boothby Pannell the last day of July 1654, [signed] Wm. Brownlowe.

And in the following year there is this entry:

'I published an intention of Marriage between Dr. Thomas Saunderson, one of the sonnes of Robert Saunderson, of Botheby Pannell in the parts and County aforesaid, Doctor in Divinitie, And Elizabeth Wincup one of the daughters of Samuel Wincup of Leuington in the said parts and County aforesaid Doctor in Divinitie, by and with the consent of their Parents, Three severall Lords dayes in the publique meeting place in Botheby aforesaid commonly called the Church, at the Cloase of the Morning Exercise there, without any exception, vizt the first of Aprill, the eighth of Aprill, and the fifteenth of Aprill Ano doni 1655, per me Edw. Allanson, Parish Register.

Dr Thomas Saunderson And Mrs Elizabeth Wincup, in the foresaid publication, were maried at Leuington by Sr Willm Armyne, Baronett one of the Justices of for [*sic*] the said parts the 19 day of June in the presence of Will: Geery, And. Broome, H. Boham, A. Armyne,

Edw. Allanson Parish Regster.'

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ADDITIONS AND CORRECTIONS.

VOL. I.

Page 12. 'verdure and lustre.' Cf. Vol. iv. p. 63. *vigori et virori.*

p. 66. 'the rich glutton.' Cf. Vol. iii. 31.

p. 99, note *. for §. 10 read §. 8.

p. 107. 'Ey.' The use of this word seems to have become very familiar to Sanderson after this date. The only instance of it, I believe, elsewhere than in these Sermons before the Court, is in §. 27 of Sermon v. ad Clerum, which was preached in 1641.

p. 110. '*Ob* and *Sol.*'

See Butler's Hudibras, III. iii. 1241.

> To pass for deep and learned scholars,
> Although but paltry *Ob* and *Sollers.*

p. 131. end of note ‡. The reference to Sermon ii. ad Clerum, §. 18 should have been placed at the end of the following note.

p. 132, note P. Compare §. 16 of this fifth Sermon.

p. 135. note ˣ. Ἕπου Θεῷ. Cf. S. Ambros. de Abraam Patriarcha, i. 2. 'Hoc est quod pro magno inter Septem Sapientum dicta celebratur, Ἕπου Θεῷ, i. e. Sequere Deum. Facto praevenit Abraam dicta Sapientum, et secutus Deum exivit de terra sua.'

See also Philo de Decem Oraculis, ii. 197. 35. ed. Mangey, and Erasmus, Adag. II. ii. 38.

p. 181, note *. Beaumont and Fletcher, Cupid's Revenge, i. 1. 'Somewhat has some savour.'

p. 221. '‡ meerstone.' 'mear-holes' and 'going a mearing' =beating the bounds, are still in use in Lincolnshire.

p. 274. '† card.' Cf. Beaumont and Fletcher, Loyal Subject, iii. 2. 'The card of goodness in your minds that shews ye When ye sail false.'

p. 358. '‡ take toy.' Sanderson's sense is illustrated by Beaumont and Fletcher, The two noble Kinsmen, v. 4. 'the hot horse, hot as fire, Took toy at this.'

p. 360. '† No is?' See Vol. iii. 344.

p. 375. Cf. Butler's Hudibras, I. iii. 1134. 'To play with souls at fast and loose.'

p. 396. 'oil of scorpions.' Compare Hacket's fourth Sermon on the Passion, p. 531. 'Out of their mischief came the mitigation of their pain, as cunning leaches confect treacle out of vipers, and oil of scorpions out of scorpions: a serpent was the instrument both of death and life.'

p. 413. 'to devour all difficulties.' So in the Proctor's Speech, thirty one years before the preaching of this Sermon, *devorandas omnes molestias.* Vol. vi. 397.

p. 438. '† droyling.' Cf. Beaumont and Fletcher, Wit at several Weapons, ii. 1. 'Peasants and droyls.'

VOL. II.

Pref. xxxviii. 'the Common Prayer Book an abominable idol.' Archbishop Ussher left in writing an indignant denial of his having used such language. See Elrington's Life, p. 283.

Pref. xxxix. 'martyred in the cause.' See Robertson, 'How shall we conform to the Liturgy?' p. 28, second edition.

p. 107. See Vol. iii. 270, for the Dedication prefixed to this Sermon as originally published along with Sermon vii. ad Populum.

p. 129, note *. for §. 22. read §. 21.

p. 224. '† colt.' Cf. Beaumont and Fletcher, Loyal Subject, iii. 1. 'What are we bobbed thus still, colted, and carted?'

p. 242. The ravages of this Plague were felt even in the seclusion of Boothby Pagnell, as appears by these entries in the Parish Register:

1625.

Gabriel Tompson dyed of the pestilence, and was buryed the xth day of August, A°. praedicto.

William Newcome, of London, dyed of the pestilence in the fields, and was buryed 17 August.

John Fowler, wanderer, died in the fields and was buryed the 23 August.

Brigett Tompson dyed of the pestilence and was buryed the ixth day of September, A°. praedicto.

p. 274. '§. 4. The result of these particulars amount.' Compare Sermon v. ad Populum, §. 63. 'the inconveniences we never thought of before abateth' &c.

p. 340, note *. Warburton wrote 'chicana' in his Notes on Clarendon, bk. v. paragr. 184.

p. 350. 'false lights.' Cf. Beaumont and Fletcher, Loyal Subject, iii. 5. 'I bring no forced light, nor no candle To cozen ye.'

p. 344. At the time of the preaching of this Sermon, 'the revenue of too many of the Court consisted principally in inclosures.' Clarendon, bk. i. paragr. 204. on which Warburton remarks, 'Inclosures make depopulations in villages, which, when the hands no longer employed in agriculture cannot find employment in manufactures, is certainly injurious to the public: when they can, it is as certainly beneficial. In Sir Thomas More's time (that great enemy to inclosures) the depopulation was hurtful; but in Laud's it was useful to the public.'

VOL. III.

p. 29. note * for §. 2. read §. 6.

p. 148. Compare with §§. 6, 7. of this Sermon the extracts from Sanderson's Letters to Pierce, Vol. v. 348–354.

p. 256. last line. 'laying the reins in the neck.' See note *, p. 194.

VOL. IV.

Pref. v. 'inedita malui.' Sanderson, it appears, expressed aversion to composition as well as publication. In a letter to Sheldon, printed in the Ecclesiastic, xii. 375, Hammond says, with reference to a design for an Edition of Jackson's Works: 'My advice is to try Dr. Sanderson, who is wont to say he is a good drudge, and can do any thing willingly but compose.'

p. 22. The reference at the end of note [b] should have been to Sermon vii. ad Aulam.

p. 252. note, for *ἀλλοιοθέντων* read *ἀλλοιωθέντων*.

p. 353. *Acceptilatio.* See Vol. vi. 417.

VOL. V.

p. 37. Bp. Tanner has preserved the following interesting expression of Bp. Duppa's feeling in reference to the question treated in the Case of the Liturgy, MSS. Vol. liii. f°. 230.

'I have very lately and very accidentally met with a little tract of your good neighbour Dr Sanderson, partly apologetical for himself, and partly instructive to others how, without any shipwreck of a good conscience, they may keep their Cures and prudentially manage

the duty they owe to the public worship enjoined. There are some very severe men among us, that will dispense with nothing; but I profess I am not of their mind, and I have in some measure suffered in their esteem for it. But I am sufficiently satisfied that I find that judicious friend of ours of the same opinion. Only I could wish, if it were possible, the printing of it might be prevented, (which, so many Copies being out, can hardly be avoided,) not that it need blush to come abroad, but that I do not think it fitting that our adversaries on every side should see the secrets of it. I hear besides that the same hand hath written something concerning the Engagement; and having not yet seen it, though I have been several times promised, I very much desire to have the reading of it.

BR. SAR.

Richm. Mar. 21, 1652.'

p. 79. In one of the Letters of Hammond to Sheldon in the Harleian MS. there is reference made to this journey to London: 'Dr. Sand. is now, I hear, diverted by his son's great though not very excellent match, which hath carried him up to London.'

p. 80. for 'Serle' read 'Seile.' The Twenty Sermons published in fº. in 1656 were 'printed by R. Norton for Henry Seile over against St. Dunstan's Church in Fleet Street.' 'Anne Seile,' p. 195 of this Volume, was, we may presume, his widow. Cf. Vol. iv. p. 449.

p. 140. 'trepanned.' Cf. Warburton's note on Clarendon, bk. x. paragr. 146. 'This was another unaccountable piece of conduct in the King, that, when he had been brought to the Isle of Wight he knew not how,' &c.

p. 214. 'little less than miraculous Restoration.' Compare the language of Clarendon, bk. xvi. paragr. 247. 'In this wonderful manner, and with this miraculous expedition, did God put an end in one month .... to a Rebellion that had raged near twenty years.' And paragr. 77.... 'such a prodigious act of Providence, as God hath scarce vouchsafed to any nation since He led His own chosen people through the Red Sea.'

VOL. VI.

p. 168. For *Logicae* read *Logica.*

p. 291. Of the history or character of Henry Nelson, the father-in-law of Sanderson, it has not been found possible to ascertain any particulars.

The Parish Register of Hougham supplies these facts:

Anne Nelson, daughter of Henry Nelson, Clerk, was baptized the last day of July, 1597.

Mr. Robert Sanderson and Mistress Anne Nelson were married April 27, 1620.

Mr. Henry Nelson, Parson of Hougham-cum-Marston, was buried September 3, 1640.

Thomas Nelson, son of Henry Nelson by Anne his wife, was buried March 28, 1644.

p. 312. note ||. Compare Walker's Sufferings of the Clergy, Part ii. p. 317. 'At length, about the year 1656, he [Richard Newton, M.A.] found some respite. For Colonel Basset of this County having presented him to the living of Heanton near Barnstaple, he continued there undisturbed, until the happy Restoration, although he constantly read the xxth chapter of Exodus instead of the Commandments, which 'twas Popery then to recite in form, chose the Lessons according to the direction of the Church, and threw the Collects into one continued Prayer, as Bp. Sanderson and some others then did.'

p. 316. note §. for '§§. 1 and 26' read §§. 6 and 26.

p. 320. note *. Sanderson's statement, Vol. v. 104. that he had never seen so much as a pistol discharged, or a sword drawn against any single person, since the beginning of the war, seems hardly reconcilable with Walton's statement or the local tradition.

p. 325. 'Archbishop Tillotson had formed a design of a new Book of Homilies; the plan of which is given in Birch's Life of him, pp. 365–369. If we may judge from what was performed, at the Archbishop's desire, by Bishop Burnet, in his Essay towards a new Book of Homilies in seven Sermons, there seems no reason to regret that the scheme did not succeed: the specimens are dry, jejune, and spiritless.' Bishop Jebb, 'The Homilies considered,' in a Letter to Dr. Elrington, 1826, p. 23.

p. 336. Sanderson's opinion upon Toleration was expressed by his signing an Answer to a Question that was widely circulated in 1647, as appears from the following paper, in Hammond's handwriting, preserved in Vol. lviii. pt. 2. of the Tanner MSS. f°. 454.

'Qu: Whither upon any necessity or exigence of state it bee lawfull for a Christian Prince, beside the Religion established, so to tolerate the exercise of other religions in his Kingdome, as to oblige himself not to punish any subject for the exercise of any of them?

Answe:

That

Although every Christian Prince bee obliged by all iust and Christian wayes to maintein and promote to his power the Christian